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A SERMON, &c.

JUBILEE :

A SERMON,

CONTAINING A HISTORY OF THE ORIGIN OF
**THE FIRST BAPTIST CHURCH IN THE
CITY OF NEW-YORK,**

AND ITS PROGRESS, DURING THE FIRST FIFTY YEARS,
SINCE ITS CONSTITUTION :

(WITH EXPLANATORY NOTES)

Delivered in the Meeting-House of said Church, Jan. 1, 1815.

BY WM. PARKINSON, A. M. Pastor.

Thou shalt remember all the way which the Lord thy God led thee—
Deut. 8. 2.

The Lord is good : a strong hold in the day of trouble ; and he knoweth
them that trust in him—Nahum 1. 7.

TO WHICH ARE ANNEXED

A Narrative of Facts, interspersed with Remarks ; and an Appendix ; all relating to the Reports that have gone abroad, concerning the Pastor of the above named Church ; showing their incredibility, and so the innocence of the Church in retaining him in office, those reports notwithstanding.

BY THE ACCUSED.

PRINTED FOR THE PROPRIETOR
NEW-YORK :

—«»»—
1813.

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To the First Baptist Church in the City of New-York.

YOUR Committee, chosen to examine the Historical Sermon preached by your Pastor on the first day of this year, also the annexed Narrative of facts--the remarks with which it is interspersed, and the Appendix,

Report, that, so far as their knowledge extends, and so far as they have been able to gain information either by tradition or by existing documents, whether in manuscript or in print, the said History and Narrative are *substantially true*; and the notes and remarks *well founded*: and although some things of *secondary importance*, are stated in the Narrative, which we have had no opportunity of knowing, yet, from corroborating circumstances, and from the confidence we have in the Author, as a man of grace and integrity, we do give to the said things entire credit.

Moreover it is our opinion, that, in justice to the cause of Christ in general, and of the Church and its Pastor in particular, the said Sermon, Narrative and Appendix, together with the notes and remarks accompanying them, ought to be printed.

**JAMES DUFFIE,
JOHN BEDIENT,
SAMUEL F. RANDOLPH,
WILLIAM WILLESS,
PETER CONREY,
ROSEWELL GRAVES,
NICHOLAS B. LYON,
JOHN TIEBOUT,**

} *Deacons.*

**WILLIAM LAWSON,
ELKANAH MEAD,
THOMAS COTTRELL,
JAMES HALL,**

} *Other members of the
Church.*

**WILLIAM DODGE,
THOMAS T. CAMPBELL,
SAMUEL CROW,
WILLIAM W. TODD,
ELDAD HOLMES.**

} *Of the congregation.*

CERTIFICATE, &c.

The church received and concurred in the Report of their committee—solicited of their pastor a copy of the above named manuscripts for publication, and referred to the same committee the superintendence of printing the work.

For the further satisfaction of the reader, that certain persons named in the following Narrative had the conversations which they are represented to have had with the accusers of the pastor of the First Baptist Church in New-York, their signatures have been taken to the following certificate. And, that those who may be so disposed, may themselves see and converse with the said persons, the places are designated at which they severally reside.

CERTIFICATE.

WHEREAS, in the following Narrative, we are represented as having had conversations with certain persons who have brought accusations against Elder Parkinson, pastor of the First Baptist Church in this city, and as reporting what the said accusers said to us concerning the said Elder,

We do hereby certify, that the reports of our conversations, as stated in the said Narrative, are, to the best of our remembrance, *substantially* true.

Given under our hands, New-York, March 16th,
1813.

[*Relative to the case of Susan Colhoun, p. 25.*]

DOROTHY FRASER, No. 5. Vandewater st.	} <i>Members of the first Baptist C. N. York.</i>
HESTER MOUNT, No. 43. Elizabeth st.	
WILLIAM Mc'KEAN, No. 44 Warren st.	
WILLIAM W. TODD, No. 25 Gold st.—Of the congregation.	

RACHEL GENDER, (sister of the accuser) No. 86 Church st.—A member of the Methodist society.

CERTIFICATE, &c.

[*Relative to the case of Frances Stewart, p. 26—38.*]

MARY DE LA MONTANYE, (wife of John)	} <i>Members of the First Baptist Church in New-York.</i>
No. 103 Elm st.	
ANDREW SEGER, No. 12. Bowery Lane.	
JOHN WILSON, No. 73 Pearl st.	
JOHN TALLMAN, } and Elizabeth his wife } No. 42 North Moore st.	

[*Relative to the case of Margaret Dibble, p. 39.*]

ELKANAH MEAD, corner of Hudson & Budd st.	} <i>Members of the first Bap- tist C. N. York.</i>
ISAAC RAQUA, Hudson st. between Budd and Spring st.	
NICHOLAS B. LYON, No. 20 Mulberry st.	

[*Relative to the case of Sarah Butler and the committee,
p. 62—64.*]

WILLIAM WILLESS No. 31 Maiden Lane.	} <i>Members of the church as mentioned above.</i>
NICHOLAS B. LYON, No. 20 Mulberry st.	
JOHN BEDIENT, corner of Gold and John st.	
ELKANAH MEAD, corner of Hudson and Budd st.	

[*Relative to the case of Elders Williams and Reis, Appendix.*]

JOHN BEDIENT,	places of residence already spe- cified.
WILLIAM W. TODD,	

THOMAS COTTRELL, No. 103 Mott st. A member
of the First Baptist Church N. York.



JUBILEE:

A SERMON, &c.

I. Samuel, VII. 12.

Then Samuel took a stone and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

WHAT is here recorded is accounted for in the history with which it is connected. From this history it appears that the Israelites had then been long under the dominion of the Philistines; who had not only greatly annoyed them by advantages taken in war, but also interrupted and suspended their public worship, by carrying away the ark of the Lord. (a) The ark, indeed, they did not long detain; (b) for, having set it in the temple of Dagon, probably, as a trophy of his supposed victory over the God of the Hebrews, Dagon was broken to pieces before it; and wherever they placed it, a plague of emerods was upon the persons, and another of mice upon the fields of the inhabitants. (c) The Philistines, affrighted at these judgments, assembled their lords, their priests and their diviners, at whose united advice the ark was sent back and accompanied with valuable presents. (d) It was set down in the field of Joshua the Beth-shemite. (e) Here again the indignation of

(a) Chap. 5. 1.

(b) Only seven months, chap. 6. 1.

(c) Chap. 5. 3, 4, 9. and chap. 6. 5.

(d) Golden images of the emerods and mice. Chap. 5. 3. and chap. 6. 2, 3, 4, 5, 15.

(e) Chap. 6. 18.

God against the profanation of this sacred article, was awfully displayed: “fifty thousand threescore and ten” of the Beth-shemites, for curiously looking into it, were smitten with some fearful disease, and many, if not all of them, with death. (f) Alarmed at this, the Beth-shemites sent messengers to the inhabitants of Kirjath-jearim, saying “The Philistines have brought again the ark of the Lord; come ye down and fetch it up to you.” (g) The men of Kirjath-jearim (as related verse 1 of this chap.) brought it up, and, apparently, without any apprehensions, set it in the house of Abinadab. Here it abode a long time,* during which, under the labours of Samuel, the Israelites were awakened to a sense of their sad condition, and caused to seek their forsaken God by means of it: “all the house of Israel[ver. 2.] lamented after the Lord.” There may be much lamentation without any amendment; therefore, as an evidence of sincerity, Samuel required that they put away their idols; and which, as appears from the 3d and 4th verses of the chap. they readily did. Now, being assembled for *public* humiliation and prayer, they solemnly confessed their sins saying, “We have sinned against the Lord.” ver. 6. The Lord forgave them, as is evident by his interpositions in their favour; nevertheless, the Philis-

(f) Chap. 6. 19.

(g) Chap. 6. 21.

* Even until the times of David,—yea until he had reigned 7 years over Judah, and was made king over all Israel: 1. Chron. 13. 6, 7; a lapse of time including the government both of Samuel and Saul, and could not have been less than between 40 and 50 years. Consequently the 20 years mentioned, 1 Sam. 7. 2. must design not *all* the time the ark was at Kirjath-jearim; but either the time it was there before much noticed by the Israelites, or the time it remained there after they were brought again to seek the Lord in the use of it.

tines, having the disposition, not of the Lord, but of Satan, retained their ill-will against them; yea seem to have been the more exasperated at their penitence; for “when they heard that the children of Israel were gathered together at Mizpeh,” for the devotional purposes already mentioned, “the lords of the Philistines,” with their forces, “went up against Israel.” The Israelites were in great fear; and, sensible that none but God could deliver and protect them, they besought Samuel to intercede with him in their behalf: “Cease not,” said they to him [ver. 8.] “to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.” “And,” [ver. 9.] “Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the Lord; and Samuel cried unto the Lord; and the Lord heard him.” Did not Samuel, in these acts typify Christ, who took his human nature, as a lamb without spot, and offered it to God to make an atonement for the sins of his people,^(h) and who not only upon the cross cried “Father forgive them,” but also, having ascended to heaven, “ever liveth to make intercession for them?” Heb. 7. 25. Let, then, spiritual Israelites, amid all their enemies and under all their fears and discouragements, have recourse to their divine intercessor; for if Samuel was heard, how much more Christ? That Samuel was heard is manifest from the providence which followed: “As Samuel, [ver. 10.] was offering up the burnt-offering,” accompanied, as appears from the connexion, with cries to God, “the Philistines drew near to battle against Israel;” they *drew near*, but to their own ruin;—they *drew near*, “but the Lord thundered with a great thunder on that day

(h) Heb. 9. 14. 1. Pet. 1. 19.

“upon the Philistines. and discomfited them.” This thunder storm was the accomplishment of Hannah’s prophecy ; [see chap. 2. ver. 10.] and therefore, notwithstanding it may have proceeded, as in common, from natural causes, it, nevertheless, unquestionably, occurred at that particular time and place, and to accomplish that particular purpose, by the special appointment of God. According to *Josephus* * the thunder was attended with an earthquake ; so that heaven and earth were combined to effect the ruin of Israel’s enemies ; for the terrible lightning which accompanied the thunder, while it struck many dead, so blinded the others that they could not see their way ; and the earth, at the same time, opening in divers places, numbers fell into the yawning cavities and perished. It is added, “ they were “ smitten before Israel ;” not *by Israel*, observe,† but *before Israel* ; for they were discomfited by the lightning and the earthquake ; and which was before Israel, both as to place and time ; as to place, being before their eyes, and as to time, being before they went out against them. “ The men of Israel,” however, encouraged by this signal interposition of God, “ went out of Mizpeh, [ver. 11.] and pursued the Philistines (those of them who survived the lightning and the earthquake) and smote them, until they came unto Beth-car,” which is a city of the Danites, and probably 20 or 30 miles distant from Mizpeh.†

Now, to perpetuate the memory of this remarkable display of divine power and goodness in favour of Israel, Samuel, according to the custom of Old

* L, 6. c. 2. § 2.

† This victory was another and a very considerable advance of that deliverance from the power of the Philistines which God had promised to Israel, and which he began to effect by the instrumentality of Sampson, Judges, 13. 5;

Testament times,(i) erected the monument mentioned in the text. “Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer,” that is, *a stone of help*, “saying;” as explanatory of what he had done, “Hitherto hath the Lord helped us.”

With a similar view, and in conformity to the times of the New Testament, I have composed and now deliver this sermon; the object of which is to preserve the recollection of the great goodness of God to this church, as it hath appeared in the providences which have attended the same, from its origin to about the middle of the last year,*—a year which, by way of allusion to an Old Testament Institution, may be termed its *Jubile Year*, being the 50th since its constitution.

The method thought to be the best calculated to answer the end proposed, is to review

I. the circumstances which led to the constitution of this church, and

II. The circumstances which have marked its progress.

1. The circumstances which led to the constitution of this church.

In noticing these it must not be concealed, that although the church whose history is under consideration, is called *The First Baptist Church in the City of New-York*, and although compared with all other churches of the same denomination now in the place,

(i) Gen. 28. 18, 31, 45. & 35, 14. Josh. 4. 3—9, and 24. 26, 27.

* At which time it had been intended to preach the sermon, but the want of some necessary information prevented. That period having past, it was from various causes, postponed from time to time, until finally it was thought expedient to reserve the subject for this day—a day on which, annually, we make a collection for our poor.

it is in fact so, yet that a small society called a Baptist church had once existed here, but was dissolved, before the formation of this church. That society, however, consisted of *professed Arminians*, and was denominated a Baptist church merely from the characteristic ordinance of baptism. The founders of it were a Mr. Wickenden of Providence ; a Mr. Whitman of Groton ; and a Mr. Ayres, probably, a native of this place ; all of whom were Arminian Baptist preachers. Mr. Wickenden first preached here about the year 1709, and here suffered three months imprisonment ; occasioned, according to the best information we can obtain, by his having preached without a license from an officer of the crown. Mr. Whitman came hither in the year 1712, by invitation of Mr. Ayres, who had providentially heard him, and continued his visits for about two years. His place of preaching was Mr. Ayres' dwelling house. Under his ministry many became serious, and some professed a hope in Christ, among whom was Mr. Ayres his host. Of these, seven males and five females * were baptized by Mr. Whitman, in 1714, and who are the first known to have been baptized in this city. Having apprehensions from the mob, they, with the administrator, assembled at the water in the night, when the five females were baptized ; but during the administration of the ordinance to them, these words of Christ ; “ No man doeth any thing in secret when he himself seeketh to be known openly,” (k) were so impressed upon the mind of Mr. Ayres as to convince him that it was not his duty to be baptized in

* Viz: Nicholas Ayres, (mentioned above,) Nathaniel Morey, Anthony Webb, John Howes, Edward Hoyter, Cornelius Stephens, James Daneman, Elizabeth Morey, Hannah Wright, Esther Cowley, Martha Stephens. Mrs. Miller.

(k) John 7. 4.

that secret manner: he mentioned his impression to the six brethren standing with him, and they all agreed to put off their design till morning: in the morning Mr. Ayres waited on the governor; (William Burnet;) related the case to him and solicited protection: the governor promised that the request should be granted, and was as good as his word; for, at the time appointed, he, accompanied by many of the gentry of the city, attended at the water, and the ordinance was performed in peace; the governor, as he stood by, was heard to say, "This was the ancient manner of baptizing; and is, in my opinion, much preferable to the practice of modern times." These baptized persons called Mr. Ayres to preach to them; and in September 1724, they were constituted a church, and he was ordained their pastor, by Elders Valentine Whitman of Groton, and Daniel Whitman of New-Port. Under his ministry, the audience so increased, that a private house could not hold them: wherefore they purchased a lot on Golden Hill, (not far from that on which this house stands) and thereon built a place for worship, in the year 1728. To the twelve persons already mentioned, there were six added under the ministry of Mr. Ayres.* Mr. Ayres remained their pastor seven years; when [Oct. 31, 1731] he resigned the care of them, and removed to New-Port. [R. I.] where he died. After him a Mr. John Stephens preached to them and baptized six persons.† But Mr. Stephens quitting them to go to S. Carolina,

* Viz: William Ball, Ahasuerus Windal, (of Albany,) Abigail and Dinah North, (of New-Town,) Martha Walton, (of Staten Island,) and Richard Stilwell, Junr.

† Viz: Robert North, Mary Murphy, Hannah French, Mary Stilwell, and two others whose names we cannot now ascertain.

and their Meeting House being claimed and sold as private property, by one of the trustees. the *Arminian Church*, consisting then of 24 members, dissolved; having existed about eight years.

The present church in this place, originated in the manner following: About the year 1745, Mr. Jeremiah Dodge, a member of the Baptist church at Fish-Kill, settled in this city, and opened a prayer meeting in his own house: at this meeting some of those who had been members of the former church, attended, and occasionally officiated; but as they were Arminians and Mr. Dodge a strict adherent to the doctrines of grace, they enjoyed but little satisfaction together. Some time in the same year [1745] Elder Benjamin Miller, of the Scotch Plains, visited the city (probably at the invitation of Mr. Dodge) and baptized Mr. Joseph Meeks.* Thenceforward the prayer meeting was held at the house of Mr. Meeks and that of Mr. Dodge alternately; and these two brethren and Mr. Robert North (formerly of the Arminian church) united in giving an invitation to Mr. John Pine (a licentiate in the church at Fish-Kill) to come and preach to them. His labours were rendered useful; partly in reconciling some of the former church to the doctrines of grace, and partly, in the conversion of others.† His place of preaching appears to have been, chiefly, the dwelling house of Mr. Meeks. In 1750 Mr. Pine died: after which they were visited by Elder James Carman (of Cranberry) who baptized at different times, until their

* Mr. Meeks became one of the constituents of this church, and remained an esteemed and useful member until his death: he died Oct. 6, 1782; aged 73 years.

† Among whom were John Carman and Nehemiah Oakly; who were baptized by Elder Halstead, pastor of the church at Fish-Kill.

number was increased to thirteen; when they were advised to join themselves to the church at the Scotch Plains, so as to be considered a branch of that church, and to have their pastor (Elder Benjamin Miller) to preach and administer the Lord's supper to them once a quarter. This was effected in 1753. Mr. Miller had visited them but a few times, when the congregation became too large to be accommodated in any private house, that was at their service, and therefore they hired, as the best and most commodious place their circumstances enabled them to procure, a *rigging loft* in *Cart and Horse street*,* which they fitted up for public worship. Here they stately assembled for three or four years; when, this place being otherwise disposed of by the owner, they (such of them as could be accommodated) returned to the dwelling house of Mr. Joseph Meeks; where they continued to hold their meetings for about one year.† Then they purchased a part of the ground on which the house we now occupy stands, and erected upon it a small Meeting House, which was opened on the 14th of March 1760.‡

* So called from a very noted and conspicuous sign of a *cart and horse* hanging in it: it is now called William street.

† Thus far this history, particularly, in what relates to the Arminian church, is taken from a manuscript left by Elder Morgan Edwards, (deceased,) once pastor of the first Baptist church in Philadelphia. Henceforward the facts related are collected, principally, from the records of the church, letters to Associations and Association minutes: in some instances from tradition: in the latter part many things are said from personal knowledge; and when, in any part of the history, other publications have been relied on, they are referred to.

‡ The land now belonging to this church, on Golden Hill, consists of five lots purchased at three several times, viz: in 1759, 1772, and 1773; containing about 125 ft. by 100. The lots, as purchased, were conveyed to certain individuals to hold in trust. In 1784 the church was incorporated, and in 1785 the said lots were conveyed to the corporation.

Having then a place for public worship, and their number being increased to twenty-seven, they solicited and obtained from the church at the Scotch Plains, a letter of dismission, bearing date the 12th of June 1762; and on the 19th of the same month they were constituted a church, by the assistance of Elders Benjamin Miller and John Gano.*

The doctrines in the belief and profession of which this church was constituted, and which she still maintains and professes, are contained in the Baptist Confession of Faith, printed in London, in the year 1688. However, as some may read this discourse, who have not seen that Confession of Faith, it is thought expedient to give the following summary of the views of this church, on such subjects as are chiefly disputed.†

The Holy Scriptures of the Old and New Testaments, we receive as given by inspiration of God.(a) and as our only rule of faith and practice.(b) According to these holy oracles, We believe, that there is one God;(c) that there is not another;(d) and yet

* Names of the constituents: John Carman, Jeremiah Dodge, Andrew Thompson, Samuel Edmunds, John Degray, Elias Bailey, Joseph Meeks, William Colegrove, Samuel Dodge, Catharine Degray, Mary Stilwell, Hannah Hoyter, Hannah French, Mary Morphy, Margaret Dodge, Sarah Meeks, Sarah Thompson, Jane Caswell, Mary Edmunds, Susanna Myers, Susanna Caligan, Ruth Prince, Mary Smith, Elizabeth Van Dyke, Margaret Simmons, Rachel Wilson, Catharine Lennon: of whom Samuel Edmunds is the only one now living; he resides at Hudson, and is a member of the church at Pleasant Valley, under the pastoral care of Elder Levi Hall.

† In preaching the sermon, this summary of doctrine was omitted.

(a) 2. Tim. 3. 15—17. 2. Pet. 1. 21.

(b) John 5. 39. Acts 17. 11. 1. Pet. 4. 11. 2. Pet. 1. 19, 20.

(c) Deut, 6. 4. 1. Tim. 2. 5.

(d) Exo. 20. 3—5. 1. Cor. 8. 6.

that this one God subsisteth in three equal persons, the Father, the Son, and the Holy Ghost, (e) and that HE is perfectly comprehended by none but himself: (f) That HE alone, created the heavens and the earth with all the creatures they contain: (g) That man was made upright, and so able to keep the law under which he was placed; (h) but, being left to the freedom of his own will, he transgressed that law, and thereby fell into a state of depravity and condemnation: (i) That the first man (Adam) was constituted a public head and representative of all his posterity; (k) and consequently that when he fell they all fell with him into the same condition; (l) That mankind, in their fallen state are totally and universally depraved; (m) and, as such, have neither ability nor inclination to return to God: (n) That man, although he hath sinned away his power to keep the law of God, is, notwithstanding, under obligation to keep it; (o) and that upon pain of enduring its curse: (p) That God, in justifying and pardoning any of the fallen race of mankind, has no respect to any good works to be done by them, either before or after regeneration; (q) but alone to the merits of the life and death of Christ, which he (God the Father) imputes to them, as the only meritorious

(e) Isai. 48. 16. 1. John 5. 7. Matt. 28. 19.

(f) Job 11. 7. Isai. 40. 28.

(g) Gen. 1. 1, & 2, 1. Acts 17. 24—26.

(h) Gen. 1. 17. Ecc. 7. 29.

(i) Gen. 3. 6. Ps. 14. 3. John 3. 18.

(k) Rom. 5. 17.

(l) Rom. 5. 12, 18, 19.

(m) Ps. 53. 3. Rom. 3. 10 19.

(n) Jer. 13. 23. John 6. 44. Job 21. 14. Jno. 5. 40.

(o) Deut. 5. 7, Luke 10. 25—27.

(p) Gal. 3. 10.

(q) Ezek. 36. 31. 32. Luke 17. 10.

cause of their justification and pardon : (r) That good works, though they have no influence in our justification and pardon, are, nevertheless, to be enjoined (s) and observed as useful, both before and after conversion ; (t) before conversion they are useful as to ourselves and families, so to civil society in common ; (u) and after conversion they are useful, not only for the same reasons, but also as they are essential to manifest both to ourselves and others, that our faith is genuine, (w) and especially to shew forth the praises of him who hath called us out of darkness into his marvellous light : (x) That the gospel, which reveals the divine purpose and method to save sinners, (y) through the incarnation, obedience and sacrifice of Christ, (z) the second person in the eternal Godhead, is to be published to mankind in common ; (a) but that regeneration, faith in Christ, and repentance for sin, which are essential to the enjoyment of God, (b) and the performance of his acceptable (c) service ; as also perseverance in grace to glory, which is certain of all the regenerate, (d) are given only through the irresistible (e) operations of

(r) Isai. 43. 25. Jer. 23. 6. Rom. 3. 21—28. & 4. 3—6, 25, & 5. 19, 21. Acts 13, 39.

(s) Ezek. 2. 3—5. Isai. 1. 16, 17. 2. Cor. 5, 11.

(t) 1. Tim. 4. 8. & 5. 31. Prov. 23- 20—22.

(u) Prov. 27. 2. & 28. 4. Ecc. 9. 17, 18.

(w) Matt. 7. 16. 2. Cor. 5. 17. 1. John. 3. 8, 10, 14. James. 2. 10.

(x) Matt. 5. 13—16. 1. Cor. 6. 20. Eph. 2. 10. Titus 2. 14. & 3. 8. 1. Pet. 1. 2. 9.

(y) 2. Tim. 1. 10.

(z) Gen. 3. 15. Isai. 7. 14. Matt. 1. 21. & 5. 17. 1. Pet. 3. 18.

(a) Matt. 28. 19. Mark 16. 15. Luke 24. 47.

(b) John 3. 3. 1. Pet. 1. 8. Luke 13. 3.

(c) Rom. 8. 8. Heb. 11. 6.

(d) Rom. 8. 17, 30. Jno. 10. 28, 29.

(e) Jno. 3. 8. 2. Cor. 4. 6. Acts 11. 18. Eph. 2. 8. Acts 5. 31.

the Holy Ghost, the third person in the adorable Trinity, and that they are given by God the Father, according to his personal and eternal election of his people in Christ : *(f)* That baptism and the Lord's supper are ordinances peculiar to the gospel dispensation, *(g)* and are to be observed till the second coming of Christ : *(h)*—That those *only* who give scriptural evidence of faith in Christ, are to be baptized, *(i)* received into the visible church, *(k)* and admitted to the Lord's table : *(l)*—That nothing is a scriptural administration of the gospel ordinance of baptism but the total immersion *(m)* of the subject in water, in the name of the Holy Trinity, and by a man duly authorized to administer ordinances : *(n)*—That the only officers belonging to a gospel church are bishops and deacons ; () and that every gospel church, regularly constituted, has the power of self-government, being bound only by the word of God : *(p)*

(f) Psal. 110. 3 : John 6. 37. 39 : Rom. 8. 29 : Acts 13. 48 ; Eph. 1. 3—14 : 1. Thess. 5. 9 : 2. Tim. 1. 9 : Titus 3. 5.

(g) Luke 16. 16 : Matt. 3. 1—17 : & 28. 19 : & 26. 26—28.

(h) Matt. 28. 20 : 1. Cor. 11. 26.

(i) Matt. 28. 19 : Mark 16. 16 : Acts 8. 12, 37.

(k) 2. Cor. 6. 14—18.

(l) Acts 2. 41, 42 : 1. Cor. 11. 28, 29.

(m) This *only* answers to the primary meaning of the word *baptize*, the word by which, in our language, the act in question is signified ; and to a *burial*, the figure by which this act is set forth : Rom. 6. 4. See the example of Christ, Mark 1. 9. and the baptism of the eunuch, Acts 38, 39.

(n) Matt. 28. 19.

(o) Philip 1. 1 : Bishops, or overseers, are pastors and elders, Act 20. 17, 28.

(p) If the power of ecclesiastical government be not in the church, where is it ? Certainly not in the world, Jno. 18. 36 : nor in pastors, 1. Pet. 5. 3 : nor in associations ; for much soever as may be said in favour of their expedi-

—And, finally, that there will be a resurrection both of the just and unjust, (q) a general judgment, (r) and an eternal separation between the righteous and the wicked; the latter being banished to everlasting misery and the former being received into everlasting happiness. (s)

Having noticed the circumstances which led to the constitution of this church, and given a summary of its articles of faith, I proceed to notice

II. The circumstances which have marked its progress. These have been numerous and various, prosperous and adverse.

After the solemnities of the constitution, on the same day, two deacons * were elected and a clerk

ency, no such bodies are recognized in Scripture. The churches, indeed, for the solution of a difficulty, sent up to Jerusalem, to the apostles, Acts 15. 1. 2; and churches *now* may, in effect, do the the same; the authority of the apostles, in their written decisions being still in full force: see Matt. 28. 20. compared with Matt. 19. 28. and Luke 22. 30. Moreover an apostle exhorts churches to govern: see Rom. 14. 1, and 1. Cor. 5. 12, 13.

(q) John 5. 28, 29: Acts 26. 8: 1. Cor. 15. 22, 23.

(r) Acts 17. 31: 2. Cor. 5. 10.

(s) Luke 16. 26: Matt. 25. 32—46.

* John Carman, [deceased,] and Samuel Edmunds, [dismissed.]

Those elected deacons of this church at several times since: elected at dates not ascertained; Samuel Dodge, [deceased,] Andrew Thompson, [deceased,] and William Lawson, [resigned; still a worthy member of the church.] Elected at the dates following: Feb. 27, 1787, Thomas Sloo, and Thomas Longly: (both dismissed; they removed to Kentucky.) April 29, 1788, Jonathan Conrey, (declined accepting the office; deceased;) and Abraham Cannon, (deceased.) May the 6th, 1788, William Thompson, (dismissed,) and William Norris, (excluded.) Nov. 2, 1790, John Bedient. Jan. 17, 1801. Eliakim Ford, (dismissed to the church at Stamford.) Sept. 12, 1806, James Duffie, Samuel F. Randolph, William Willess, and Thomas Hanes: (the last named resigned, and has since been excluded.) Oct. 4, 1808,

* to minute and record the proceedings of the church. On the same day, likewise, Elder John Gano, (before mentioned as one of the officiating ministers at the constitution,) having presented a letter certifying his regular dismissal from a Baptist church at the Yadkin, N. Carolina, and being thereupon received as a member, was, *unanimously*, called to take upon him the pastoral charge of this church. The gift of a pastor, especially of *such* a pastor, at the very time of the constitution, was a favour which laid the church under more than common obligations, to the great "Shepherd and Bishop of souls." As a man, Mr. Gano was then in the prime of life, and as a preacher, his "praise was in all the churches."†

Peter Conrey and John Tiebout; Leonard Bleecker, (excluded,) and William Mc. Intosh (resigned; since excluded.) Feb. 6, 1808, Rosewell Graves, and Nicholas B. Lyon.

Present deacons: John Bedient, James Duffie, Samuel F. Randolph, William Willess, Peter Conrey, John Tiebout, Rosewell Graves, and Nicholas B. Lyon.

* Samuel Dodge. He remained clerk, notwithstanding his after election as a deacon, till May 28, 1804, when he resigned, on account of being about to remove to Poughkeepsie, where he died Oct. 4, 1807; aged 77 years, 5 months and 25 days. He was an unblemished member of the church from the constitution till his death; and both a deacon and the clerk of the church for upwards of 40 years. When he resigned as clerk, deacon John Bedient was chosen in his stead, who remained in the office till July 4, 1809; when he resigned and deacon Rosewell Graves, was chosen, who is now clerk of this church.

† Mr. Gano (of French descent) was born at Hopewell, New-Jersey, July 22d, 1727: he was called to the ministry in Hopewell church, and there ordained, May 29th, 1754: his ordination sermon (preached by Mr. Isaac Eaton, A. M.) was printed: from Hopewell he removed to Morris-Town where he tarried about two years: from thence he removed to the Yadkin, N. Carolina, where he was instrumental in raising a pretty large church, which was broken up in the war of 1756, and he and his family were obliged to fly for their lives from the ravages of the Indians. MS. left by Elder Morgan Edwards.

His labours soon attracted public notice, and occasioned such an increase of hearers, as rendered it necessary for the church to enlarge their Meeting House; and which they did in 1763. The exact dimensions of the house when first built, I have not learned; but as enlarged it measured 52 ft. by 42; and which was generally well filled, and often too small. Nor were the people hearers of the word only; for it was the pleasure of God so to attend his own truth, as delivered by his servant, that many were turned to the Lord and added to the church.

On the 11th of Oct. 1763, this church, consisting then of 41 members, and being in a peaceable and flourishing condition, was received into the Philadelphia Association.* It would afford me great

* Of which she remained a member till Oct. 1790; when she took a dismission from that venerable body, with a view of uniting with other churches in an association in this city. This church, accordingly, sent a circular letter to neighbouring churches, soliciting them to meet in New-York, by representation, on Tuesday the 12th of April following, to deliberate on forming an association. The ministers and other messengers of seven churches, viz: the church at the *Scotch Plains*, the church at *Oyster-Bay*, (L. I.) the church at *Morris-Town*, (N. Jersey,) the church at *Connee-Brock*, (now *Northfield*,) the church on *Staton-Island*, and the first and second churches in *New-York*; the latter of which is now called *Bethel*, met on the day appointed; when a plan for an association, previously drawn up, was laid before them; which they adopted, and ordered to be printed with the minutes of their proceedings, and circulated for the consideration of other churches. They adjourned to Oct. 19th, 1791; when the said 7 churches again met by their delegates, and formally united under the name of the NEW-YORK BAPTIST ASSOCIATION. The first meeting of this association was held Oct. 31st, 1792, when 5 other churches, viz: *Piscataway*, *Lyon's Farms*, *Mount Bethel*, *Potomoy*, and *Sag Harbour*, were added. [The first church in New-York then consisted of 200 members.] The association then adjourned to meet on the last Wednesday but one in May,

pleasure could I proceed in the history of this branch of Zion, especially at so early a period of its existence, without having to relate some disagreeable, as well as agreeable occurrences; but I cannot; nor should it be expected: for Satan, as he is a stranger to peace himself, so, as far as permitted, he is ever exerting his influence to banish that blessing from the bosoms and societies of God's people. Alas! that he should so often succeed! especially that he should succeed by means of professors themselves! and even by men professing to be ministers of the gospel of peace!! By means of such men, however, he succeeded to the great disturbance of this church; as appears by certain circumstances recorded by Elder Gano. "During my residence in this place," saith he, (speaking of New-York,) "the church were in love and harmony, except a few difficulties that took place, by the arrival of two or three preachers from England."* These men, as appears from his account of them, each in turn, aimed to divide this church; and although they failed of accomplishing their object, they, nevertheless, occasioned much trouble in the attempt.

Soon after, the church was considerably agitated by a difference of opinion about the management of psalmody.† It had been the usage of the church to have the lines parcelled out; but a large majority becoming in favour of singing from books, as we now do, a resolution was past to adopt this mode; whereupon the minority, consisting of 11,‡ took dismis-

1793, which has been the time of its annual meeting ever since.

* The men of whom Mr. Gano speaks, were John Murray, — Dawson, and John Allen. Life of Gano written by himself. Page 88.

† Ibid. page 90.

‡ Viz: Jeremiah Dodge and Margaret his wife; Francis Van Dyke and Elizabeth his wife; Joseph Fox; Adam

sions, and, having obtained the approbation of the church they had left, on June 5th. 1790, they were constituted under the name of the *Second Baptist Church in New-York*. by Elders Miller and Gano.*

Notwithstanding these and some other unpleasant circumstances, this church continued to be comforted and increased under the administration of the word, until the *revolutionary war*; during which Elder Gano was a chaplain in the army, the church in a dispersed condition. and its records suspended. The last time Mr. Gano administered baptism before he went into the army, was on April 28, 1776,† and the first time after his return, was on Sept. 4th, 1784.‡

Were I disposed to attempt a description of this city and its inhabitants, at the time the army was disbanded, I would invite your attention to the subject in these words of the Psalmist: "Come, behold the works of the Lord, what desolations he hath made in the earth;" but I forbear; and confine myself to the church. Of this Mr. Gano expresses himself thus: "We collected of our church about 37 members out of upwards of 200; some being dead

Todd; Nicholas Andrese; Nathaniel Tylee and Hannah his wife; Phebe Moss; Elizabeth White; Hannah Burdge; Ann Millen; Ann Angevine.

* The first pastor of this church was Elder John Dodge, a native of Long Island. He was born Febr. 22d, 1738. and was bred to physic. He became a Baptist in Baltimore, under the ministry of Elder John Davis. From thence he came to New-York, and joined the 2d church, where he was licensed to preach Jan. 14th, 1771. As there is now no Baptist church in New-York distinguished as the *second*, the reader will naturally inquire what has become of it? For an answer he is referred to the note on p. 24.

† The subject was Hannah Stilwell.

‡ The subjects were John Bedient, now a deacon of the church, and Samuel Jones.

and others scattered into almost every part of the Union.*

The meeting house also of this church, in common with other houses of worship in the city, had sustained great injury.† The church, however, soon had it repaired; at least so as to be occupied; when Mr. Gano, who is said to have been remarkable for selecting subjects suited to special occasions, preached a very appropriate sermon from these words: “Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?” Hag. 2, 3.

The church, thus happily restored to her public privileges, was, in a short time, raised to a more flourishing condition, than she had ever enjoyed before: most of the members who had been scattered abroad, were, in the course of Providence, brought back to the city and to the church; and the circumstance of so long a separation, and a review of the toils, the dangers and the privations sustained during the war, made the blessings of peace and of christian society, peculiarly valuable and pleasant: every heart glowed with gratitude,—every countenance expressed satisfaction and pleasure,—and every meeting was a solemn, thankful, and joyful assembly. The congregation also was greatly increased; and, to crown all, the word preached was accompanied with “the power of the Holy Ghost sent down from heaven;” so that frequent and pretty numerous additions were made to the church of such whose after conduct gave reason to believe that they “knew the grace of God in truth.”

* Life of Gano, written by himself: p. 116, 117.

† Having been used as a horse stable.

‡ The letter from this church to the Association at Phila-

Now, however, in the midst of prosperity, an event occurred, which greatly afflicted this church and society; viz: the removal of their beloved pastor. At a meeting of business, on the evening of Sept. 30, 1787, Elder Gano informed the church that he had had it in contemplation for some months past to remove to Kentucky, and that he had finally concluded upon leaving them the ensuing spring. The church, exceedingly unwilling to be deprived of his faithful services, strove hard to retain him; but without success. On the evening of April 22d, 1788, he and eight others, who were going with him, took dismissals from the church. The last time Elder Gano administered baptism, as the pastor of this church, was on Saturday, April 5th, 1788. On the afternoon of Lord's day, the 4th of May following, he administered the Lord's supper, and in the evening of the same day, took his final leave of the church and congregation, by preaching an affectionate and very affecting sermon from these words:—*Fare ye well!* Acts 15. 29. On the next day he took his departure with his family from the city, bound for Kentucky; and landed safely at Limestone, on the 17th of June following.*

The church was then dependant on supplies; such as a committee, appointed for that purpose, could procure. One of the supplies procured, was Mr.

delphia, in 1785, states that, during the preceding year, 52 persons had been received; one by letter from Hopewell, one baptized in Connecticut, and fifty baptized in this city. The letters to the same body in 1786 and 87, state, the former an addition of 41, and the latter an addition of 29 baptized.

* Mr. Gano was the pastor of this church about 26 years. During his ministry the church had 297 baptized and 23 received by letter.

(afterward Dr.) Benjamin Foster,* who was then pastor of a Baptist church at New-Port (N. I.) With him the church and society, generally, were pleased ; and it appeared likely that, under his ministry, they would be happily united. Under this impression, on the evening of the 26th of July, 1788. the church, being assembled to deliberate on the subject,

* Mr. Foster was born at Danvers, Essex county (Mass.) June 12th 1750 ; and agreeably to the custom of that state, received the rudiments of learning at the town school. He professed to have had serious impressions about eternal things very early in life, but not to have been brought into the liberty of God's children until about 20 years of age. At the age of 18, he entered Yale College, in the state of Connecticut, then under the direction of the learned and pious Dr. Dagget. His parents were respectable members of the congregational church, and he had been brought up with strong and consciencious prejudices in favour of the sentiments of that denomination. From these prejudices he was delivered in the following manner: while he was at college several *polemic tracts* on the subjects and mode of baptism made their appearance: the matter of them occasioned so much agitation and private debates among the students, that at length the question on the proper subjects and mode of that ordinance, was fixed on as a subject of public discussion. Mr Foster was appointed to defend *infant sprinkling*. To prepare himself for the dispute he used the utmost exertion: he endeavoured to view the question in every light in which he could possibly place it: he carefully searched the Holy Scriptures, and examined the history of the church from the apostles' times. The result, however, was very different from what had been expected; for when the day appointed for discussion arrived, he was so far from being prepared to defend infant sprinkling, that, to the great astonishment of the officers of the college, he avowed himself a decided convert to the doctrine that *only* those who profess faith in Christ are the subjects, and that immersion *only* is the mode of christian baptism ; and of which he continued, ever after, a steady, zealous and powerful advocate. He graduated about the year 1772. Soon after, he was baptized and received a member of the first Baptist church in Boston, then under the pastoral care of Dr. Samuel Stillman, under whom

appointed a committee * to have a special conference with him on the doctrines of the Gospel and the circumstances of his relation to the church at New-Port; and, if no obstacle appeared, to present him a call, in the name of the church, to become their pastor. Mr. Foster being then in the city, the committee saw him the next day; and, being satisfied, by a conversation with him, that nothing existed to render the measure improper, they presented to him the call of the church. He told them that the main question he could not immediately answer; but that he would answer it in writing, as soon as he could feel decided in his own mind. On the 15th of September following, the committee received a letter from him, informing them that he had accepted the call of the

also he studied divinity. He was ordained to the pastoral charge of the Baptist church at Leicester (Massachusetts) where he continued several years, and then removed to New-Port (R. I.) whence he was called by this church. In the year 1792, the degree of D. D. was conferred on him by the college of Rhode-Island, in consequence of a learned publication of his entitled, "A Dissertation on the 70 weeks of Daniel," &c. Dr. Foster was considered as, in general, a learned man, but as excelling, chiefly, in the oriental languages.

The following inscription upon a handsome marble is placed over his grave in the burying ground of this church: "As a scholar and divine he excelled; as a preacher he was eminent: as a christian he shone conspicuously. In his piety he was fervent: The church was comforted by his life; and now laments his death."

This biographical sketch of Dr. Foster is, as to substance, extracted from Hardie's Biographical Dictionary, published New-York, 1801.

* Of 13. viz. Samuel Dodge, Benjamin Montanye, Ezekiel Robbins, William Norris, William Thompson, John Bedient, Jonathan Conrey, John Duffie, Abraham Can-

church; and on the 26th of the same month, he arrived with his family in the city.*

Dr. Foster's ministry here, though not long, and though generally acceptable, was, nevertheless, attended with some considerable trials, both to himself and the church. He had preached here but a few months, when certain members of the church professed to discover in his sermons, some traits of what was then called *New Divinity*. What the sentiments objected to in the Dr's. sermons were, and whether *orthodox* or *heterodox*, I shall not attempt to decide; having never heard him preach, nor read any thing written by him on doctrinal subjects. The difficulty, however, continued and increased until it became, necessarily, a subject of consideration and discipline in the church: and, after much forbearance and labour, on the evening of January 27, 1789, thirteen persons were excluded.†

non, Zebulon Barton, William Durell, Hugh Montgomery, Thomas Garniss.

* On the day of their arrival here, Mr. Foster and his wife were both inoculated with the small pox; which delayed his entering on the duties of his office, until the 2d of December following; when he and his wife, upon satisfactory letters of dismission, were received as members of this church, and he took upon him the pastoral charge of the same.

† It is with extreme reluctance that any notice is taken of this antiquated affair; but as the nature of the discourse rendered such notice inevitable, it is thought a duty to all concerned, to make the following observations. The said 13 persons were not considered as censurable for opposing what they thought to be error, nor, having failed of effecting a change, for seeking to be separated, in some proper manner from the church; but for the temper discovered and the means employed; also for not taking measures to be reconciled to their brethren, after being put away. To this latter fault it is supposed they were tempted, by a readiness discovered in the 2d church to re-

Others remained restless and occasioned much disturbance in the church, until, after many meetings and endeavours, without success, to effect a reconciliation, on the 21st of January 1790, it was resolved that all dissatisfied under the ministry of Dr. Foster should have liberty (notwithstanding the improper temper which many of them had manifested during the discussion) to take letters of dismission, either to join the other Baptist church in the city, or to become a new church, as they might prefer; whereupon 20 persons took dismissions.*

ceive them: for that church, being then, (as is said,) chiefly under the control of one man, (Francis Van Dyke,) instead of saying, "go be reconciled" to your brethren, received them as in good standing. This occasioned a difficulty between the two churches; which, however, was settled in May 1790. The mischief arising from churches receiving persons excluded from other churches of the same denomination, is incalculable. Extraordinary cases, nevertheless, may occur, in which it may be expedient for churches to receive such persons; particularly, when the church which had excluded a person, shall have dissolved; in which case, the person, however penitent, can have no opportunity of being reconciled and restored to the church that had excluded him.

* Of these, two returned, and 18 joined the 2d church. Soon after receiving these and the 13 mentioned before, [p. 23.] that church fell into a state of contention, and some time in the year 1790, divided; each branch claiming the distinction of the *Second Baptist Church in New-York*: after contending this claim, for a considerable time, they were both prevailed on to relinquish it; the branch that remained assuming the distinction of the *Bethel Baptist Church*, represented on the minutes of the New-York Baptist Association, as constituted in the year 1770, and which is now under the pastoral care of Elder *Daniel Hall*; and the other, represented on the minutes of the same association as constituted in the year 1791, assumed the distinction of the *Baptist Church in Fayette street*, which is now under the pastoral care of Elder *John Williams*. See page 17, 18. In May last the messen-

This difficulty being terminated, the church appears to have enjoyed much harmony, and to have had no special cause of tribulation, throughout the remaining part of Dr. Foster's life ; which ended on Lord's day morning, August 26th, 1798. He died of the yellow fever, in the 48th year of his age ; having been about 22 years an ordained minister, and nine years and about nine months the pastor of this church.*

Now again the church was dependant on supplies ; and on the evening of September 27, 1798, it was agreed that Mr. William Collier, then a member and licentiate in the 2d Baptist Church in Boston, be invited to serve as a supply until the first of May following ; which invitation he accepted. At the expiration of that time, Mr. Collier was invited to continue six months longer, but declined, on account of ill health. Now for about one year, the church was supplied, only in a desultory manner, by neighbouring and travelling ministers ; when Mr. Collier, who, in the mean time had been ordained, was invited to officiate

gers from the church in Fayette street, and those of three others, viz. that in Mulberry street, [N. Y.] that at Mount Pleasant, and that at Poughkeepsie, took dismissals for their respective churches from the New-York Baptist Association, because they could not prevail on that body to deprive the first church of a right which every independent church habitually exercises ; namely, the right of investigating and deciding on charges brought against one of her own members—her pastor. Whether the said messengers had authority from their churches, to do so, is yet to be known.

* Dr. Foster, notwithstanding the difference of opinion which existed respecting his sentiments, and the difficulties hence arising, was highly respected by his literary and religious acquaintance, both as a scholar and a preacher ; and although no remarkable revival took place under his ministry in this city, yet there was a gradual addition to the church almost every year he was pastor. He baptized in 1789

as pastor, for at least one year. He accepted the invitation and arrived here on the 14th of October, 1800.

Some time in the following winter, the corporation of the church, by and with the consent of the church, came to a resolution to build a new meeting house, the old one having become so much decayed that it was judged to be unsafe any longer to occupy it. The old house was taken down in March 1801, and the new one opened on Lord's day the 2d of May, 1802; on which occasion, after prayer by the pastor, Mr. Collier, an appropriate discourse, from Exo. 20, 24, was delivered by Dr. Stephen Gano, of Providence.*

Mr. Collier, by repeated agreements between him and the church, continued to officiate as pastor for more than three years. During this time, however, the church, observing the duties of his situation to exceed his strength, resolved, that it was expedient to procure some young man as a co-pastor: and accordingly procured Mr. Jeremiah Chaplin.* He arrived here Jan. 10, 1804; but previous to his arrival, Mr. Collier had received and accepted a call

—19; in 1790—22; in 1791—9; in 1792—9; in 1793—7; in 1794—7; in 1795—12; in 1796—6; in 1797—1; in 1798—18. The aggregate increase of the church in his time was, to be sure, small; but this was owing to dismissions, exclusions and deaths. The church, when he became pastor, consisted of 194 members, and when he died, of 225.

* While the new house was building, the church and congregation were favoured with the use of what is called the *French Church* in Pine street, to meet in for worship.

The foundation of this house, without any ceremony, was begun about the 1st of April 1801, and the whole building was completed within a little more than one year. It measures 80 feet, by 65. It cost, including its furniture, about 25,000 dols. Of the ground on which it stands, see p. 9.

* Of Danvers [Mass.] A young man of unblemished reputation—of a strong mind—of liberal acquirements, and of more than ordinary application.

from the church at Charlestown, [Mass.] intending to remove thither the following spring. Accordingly on Lord's day, April 8, 1804, he preached his farewell sermon in this place, from Acts 20. 32, and, on the 12th of the same month, sailed with his family for Providence, on the way to his new charge.*

The church, being then without any ordained minister, solicited Mr. Chaplin to receive ordination and to take upon him the pastoral charge. After due deliberation, he agreed to be ordained, but not immediately, as the pastor of this church. Arrangements were then made for his ordination, which took place in this meeting house, May 23, 1804.†

The church still indulged a hope that Mr. Chaplin would accept their call and become their pastor ; but God, who "hath determined the times before

* Mr Collier was esteemed, by the church and congregation, as possessing a decent education, and as being a young man of good morals and motives ; and they were often grieved at hearing a few individuals, then members of this church, and certain persons of other churches (chiefly Baptists) in the city, speak contemptuously of his abilities, of which his friends endeavoured always to make the best. What then must have been the feelings of this church and congregation in the winter of 1812, when, Mr. Collier, being in this city, on an excursion to collect money to enable the church of which he is pastor to build a meeting house and parsonage, refused to preach for them, on account of the rumours then in circulation respecting their present pastor ! especially as he believed those very persons who had formerly spoken the most slightly of him, and of whom (comparatively) he had but little knowledge, rather than those whose acquaintance he had long enjoyed, whose veracity he had long proved, and whose friendship he had long experienced.

† Dr. Thomas Baldwin of Boston preached the ordination sermon, from Daniel, 12. 3. Dr. Samuel Jones, of Pennypack, prayed at the laying on of hands, Dr. Stephen Gano of Providence gave the charge, and Elder John Williams of this city gave the right hand of fellowship.

appointed, and the bounds of our habitation," had otherwise ordered : but a few months had elapsed when Mr. Chaplin, becoming strangely dissatisfied in his mind, and being solicited to return to Danvers, laid before the church a letter, in which he declined the acceptance of their call. The church, still willing to pursue their object, appointed a committee to confer with and endeavour to prevail on him to continue ; but he, feeling it to be his duty to go, and willing to avoid all temptations to the contrary, left the city, without giving any opportunity for further solicitation.

The remaining part of this history, as it is inseparably connected with my own ministry, I enter upon with considerable diffidence ; it being, as every one knows, impossible for a man to speak of himself, either favourably or otherwise, without being subject to misconstruction and misrepresentation. The task, however, at all hazards, must be performed.

On the 6th of November 1804, the church, according to their records of that date, assembled, in their destitute condition, to deliberate on the important subject of procuring a pastor. As I, at their invitation, had visited them in the spring of 1802, and spent two Lord's days with them,* they of course

* On leaving the city I gave a promise to a committee, appointed by the church to confer with me on the subject, that, if I could reconcile it with duty, I would return and spend a few months with the church, the object of which on their part, I understood to be, a trial of my qualifications as pastor ; but finding on my arrival at home, an increasing demand for itinerant preaching, and my wife, not only unwilling, but, apparently, determined never to go to New-York, I at once relinquished the idea of going, and communicated my decision to the committee.

had some knowledge of me; and, from considerations best known to themselves, they agreed to send for me to spend 3, 4, 5, or 6 months with them, as I might find most convenient; that so, by mutual observation and experience, we might have an opportunity to judge whether it was agreeable to the will of God, that we should enter into the relation of pastor and people. Their letter of invitation I received at Frederick-Town (Md.) on the 17th of the same month, by the hands of their worthy messenger Mr. Jonathan Weeden. My circumstances, at that particular period, were so ordered in Holy Providence, that all obstacles † which had existed in the way of my accepting the invitation were removed: I accepted it accordingly, and arrived here on the 20th of December following. I came, not only, as the nature of the invitation implied, without knowing whether it would be the wish of the church that I should settle with them, but also without any intention to settle. My intention was only to spend

† Two of these I think it a duty to mention, as serving to shew the special concern of Providence in my coming to this place. First my sphere of labour: Though the pastor of the church at Frederick-Town [Md.] yet, by agreement, I was not expected to spend with them, more than one Lord's day in every month; and therefore, commonly, had almost daily appointments published for at least a month, and often two months ahead; which, at any other time than that at which the invitation came, would have prevented compliance. Secondly, the uniform determination of my wife not to remove from among her relations, especially not to settle in a city. Now, however, both these obstacles were removed; so far, at least, as they had operated in the way of a visit, for a few months to this place; for I, being just in a state of recovery from a severe illness of near three months, had made no appointments; and the Lord having, in the time of my illness, removed, by death, our only child, a daughter about 20 months old, my wife, overwhelmed with distress at the loss, seemed, for a time, to forget her attach-

the winter season here, and then to return to my former and favourite course of itinerary labours. Soon however, I began to have doubts, as to the correctness of my purpose; for although no instances of awakening appeared for some months, yet I thought I perceived, not only an increase of hearers and attention, but also a growth of mutual attachment, between the people and myself. I felt them much upon my heart in prayer and preaching, and their conversation and conduct sufficiently manifested that they felt an interest in my labours.

When I had been here but about six weeks, the church, by a committee,* presented me a call to become their pastor, bearing date February 8, 1805. This act, although it appeared rather premature, was, notwithstanding, on their part, such an expression of satisfaction and confidence, as could not fail to increase both my attachment to them and my doubts as to the propriety of leaving them. I then wrote to several ministers and other christian friends, soliciting their prayers and advice; and found, from their answers, that they were all of opinion, that “the thing proceeded from the Lord.” I was also considerably influenced by the conversation of such as I supposed to be God’s children, not only of this church, but also of other churches, both in the city and in the country; and especially, by the manner in which they were led to pray that I might see it to be my duty to remain here.† My suspense continued: “And,” to adopt the language of Paul to the Corinthians, “I was with you,” brethren, “in weak-

ments to the place of her nativity, and to consider a journey as rather desirable than otherwise.

* John Duffie, John Bedient, and Jonathan Weeden.

† I remember to have been peculiarly impressed, in one of our society meetings, under a prayer by Elder William

“ness, and in fear and in much trembling :” in *weakness*, being just in a state of recovery from a long and severe illness,—*in fear*, lest I should make a wrong decision,—and *in much trembling*, under a sense of my insufficiency for so great a work. “My speech and my preaching,” as you well recollect, “was not with enticing words of man’s wisdom,” for which I neither had nor have, either ability or inclination, “but,” to the praise of Divine grace, “in demonstration of the Spirit and of power.”(a) Of this, some in the present assembly are living witnesses.

This testimony of the spirit, began to appear in the latter part of Feb. and gradually increased until the vast change upon the face of nature, at the breaking up of a severe winter, and the ushering in of a beautiful spring and a fruitful summer, was but a just emblem of what was seen and felt in this church and congregation. What is said of the gospel dispensation in common might then, with a propriety seldom exceeded, have been accommodated to this place,* and to this people in particular: “Lo the winter is past, the rain is over and gone ; the flowers appear on the earth ; the time of the singing of birds is come, and the voice of the Turtle is heard in our land.” (b) What beamings of the Sun of

Vanhorn, then pastor of the church at the Scotch Plains; in which, after several other petitions on the same subject, he likened my mission to this city, to that of Jonah to Nineveh, and prayed, seemingly, with more than common fervor, that I might not like Jonah, run away from the work of the Lord.

(a) 1 Cor. 3, 4.

* The revival was not confined to this church : most of the churches in the city shared in it : particularly that in Fayette street.

(b) Cant. 2. 11, 12.

Righteousness! what meltings of icy hearts! and what flowings of penitential tears! what blossoms and buds of quickening grace! what fruits and effects of living faith! and what rejoicing and singing of new-born souls, were then witnessed here! And why? because the voice of the Turtle, the voice of the Holy Spirit, attending the gospel was heard in our land—heard by many poor sinners, not only convincing them of “sin, of righteousness, and of a judgment to come,” but also testifying pardon to their guilty consciences and communicating peace to their broken hearts, through the precious blood of the precious Redeemer. Scenes were then opened and impressions made which can never be forgotten; which *now*, indeed, we recollect with a mournful pleasure, each saying with job, “O that I were as in months past;” but which we shall recollect in heaven, with overflowings of immortal gratitude and everlasting praise.

The first time I administered baptism in this city, was on Lord’s day, March 3, 1805. We then had two subjects. On Lord’s day, April 4th I baptized 8.* Appearances in the church and congregation, now began to be such as carried in them irresistible evidence that it was my duty, for a time at least, to continue here. Accordingly, on Lord’s day April 14th I made known to the church, (they having tarried for the purpose after public worship,) that I accepted their call, dated the 8th of Feb. preceding.† In May I baptized 5; who, added to those of March and April,

* That day I was received as a member of this church, on evidence of good standing in the Baptist church, at Frederick Town, Maryland.

† This call provides that either party may be released from the obligation on a notice of six months

and one baptized by Elder Chaplin, before he left the city, made 16, returned to the association that term, (May 1805.) In June I baptized 6; in July 20; and in August 24.*

Now, in the course of Providence, I was called to go on a tour to the Southward: I calculated to return in Sept. but the yellow fever breaking out in the city, I did not return until the 22d of Oct. During the rage of the *epidemic*, our meeting house was closed; no church meetings were held, and, of course, no records were kept.

The first time we met, as a church, after the fever was on the evening of Novr. 1st when 4 persons, on a relation of their experience, were received as candidates for baptism, and who, on the Lord's day following, were baptized and acknowledged as members of the church. In Dec. I baptized 16.

Now again (circumstances in Providence rendering it necessary) I made a tour to the Southward, expecting to return in Jany. but was detained so as not to arrive here until the 2d of April 1806. During my absence the church was supplied, chiefly, by Elders Caleb Blood and John Ellis, by the latter of whom, on the 2d of March, 6 persons were baptized and received into the church. In April I baptized 9, and in May 6; making in all 91 received on a profession of faith and baptism, from the association in May 1805, to that in May 1806.

The ingathering of which I now speak, was chiefly remarkable for its gradual progress and long continuance, both of which are evident, on viewing, in connexion with the numbers already mentioned,

* The two numbers last mentioned were the largest received during the revival. The most usual numbers were from 6 to 12.

those reported to the association at a few of its succeeding meetings. At the meeting in 1807, we reported 81; at that in 1808, 94; at that in 1809, 53; at that in 1810, 42; at that in 1811, 43; and at that in 1812, 20; baptized and received, on profession of "repentance toward God and faith toward our Lord Jesus Christ."

In this view of the church, since my connexion with it, we have witnessed much that has been both pleasing and comforting; and of which it is hoped we shall ever have a grateful recollection.

Adversity, however, as well as prosperity is an attendant on human life; and it is no doubt, in great mercy to mankind, that, according to Ecc. 7. 14. "God hath set the one over against the other," that so, either by a happy mixture or by a seasonable exchange, the one may suppress presumption and the other despair. As this is true of human life in common, so especially of christian life; for every church of Christ, though at some times, like *Jerusalem*, a vision of peace, is, nevertheless, at other times, like the *Shulamite*, a company of two armies. Both these conditions have been largely experienced by this church. And as the number of hypocrites in a revival, generally, bears about the same proportion to that of real converts, which, in a harvest, the chaff does to the wheat, and as the last ingathering to this church appears, from her records to have been much greater than any preceding one, so, consequently, it can be no matter of wonder, if among them there should have been a greater number of false professors, "crept in unawares," nor yet, that the separation of the dead from the living, should have occasioned more labour and sorrow than had ever been endured in the family before.

The principal cases of difficulty and labour which have occurred in this church, within a few years past, are the following :

In 1808 some dissention arose about doctrine ; which, in the course of three years, occasioned the exclusion of eight or ten members ; some of whom, however, were persons of old standing in the church.

In the same year another difficulty arose concerning slave holding. On this many meetings were held and much discussion had ; when the church, generally, willing to discountenance the practice, resolved that, in future, no person holding a slave for life, should be admitted a member ; and appointed also a committee to wait on such of her members as held slaves, to obtain, if possible, their consent to manumit them, at such periods as their several ages and times of past service might justify, and to take their certificates of the same accordingly.* As this committee was, generally successful, and as the church deemed it unjust to use any compulsive measures with those who had been received and till then retained, though known to hold slaves, it was hoped that all would have been satisfied. Some persons, however, will be satisfied with nothing as a standard of propriety, but that which they themselves have set up : such remained restless : and the spirit which they manifested, not only then, but also through the whole of the preceding discussion, left on the minds of many, very unfavourable impressions concerning their motives. Nor did that spirit depart with the termination of this business ; but everafter, distinguished a certain class of members to the

* A committee for the same purpose had been appointed at the commencement of the difficulty, but that committee reported, instead of any progress in the business assigned them, a long and laboured treatise on slavery and its consequences.

great disturbance of the church, so long as they remained in its connexion.

At about the same time also the church was greatly harassed with the solicitations of several young men for license to preach.* Some of them were permitted to exercise their gifts before the church; and although most of them discovered no qualifications for the work, it was, nevertheless, not without great difficulty that such were prevailed on to desist.†

A dispute now arose between two members,‡ in which those dissatisfied with the decisions of the church, whether on the question relating to slavery, or that relating to the applicants for license, united on one side,§ and pursued their object with all that violence which, we are sorry to say, had long been characteristic of their proceedings.¶ The difficulty, as to form, was settled; but the resentment of one of the parties, and of those combined with him, remained: wherefore, finding that they could not control the church, they determined to leave it: accordingly, having, by much duplicity,** averted the hand of discipline and increased their number to 26, on the evening of the 26th of March, 1811, they

* Particularly Jacob H. Brunner, brother to Mrs. Wintringham.

† At about this time Mr. James Bruce was licenced, which preference much offended Brunner and his connexions.

‡ Edward Meeks and John Wintringham.

§ That of Wintringham.

¶ Out of this grew the exclusion of Dr. McIntosh: for *prevarication*; denying his own words till proved, when he was forced to own them; *misrepresentation* and *obstinacy*.

** To secure their dismissal they affected to be reconciled and to have the good of the church much at heart; but, to increase their number, they were [as hath since been learned] at the same time labouring to disaffect other members. Such as they knew to be, on any account, dissatisfied with the church, they invited to attend their private meetings, where

*laid before us a letter, requesting a dismission to be constituted a church. In this letter (and which they had individually signed) they expressed the greatest christian affection, both for this church and its pastor : and assigned as their only reasons for asking a dismission, that they entertained views of discipline a little different from those of the church they addressed, and that they believed it would be for the glory of God that they should become a separate society.† The church ignorant of their duplicity

thy Might use all means to strengthen their prejudices. And others whom they knew to be well affected to the church, but who, they supposed might be influenced by their conversation, they visited : to these they disavowed any ill intention toward the church ; but argued that it was too large, that it would be for the glory of God that there should be another church ; and that, as it would be small it was their duty to join it ; also that by so doing they would have an opportunity of being more useful : moreover they flattered them with the prospect of preferment and other advantages in a new church. By these means they prevailed on some, who have since had reason to regret having listened to their insinuations ; for when it was discovered that they could not unite with their leaders, in attempts to injure the church they had left, they soon were viewed as “ speckled birds,” and some of them were excluded.

* John Missing, James Beldin, William Hart, Wm. L. Pelsue, Deborah Bates, Charles C. Andrews, Nancy Andrews, John Wintringham, Elizabeth Missing, Margaret Pelsue, John G. Bates, Levi Valentine, Eliza Wintringham, Phebe A. Griffiths, Hetty Thomas, Sally Russel, George Taylor, Greenleaf S. Weeb, Jane Divine, Jacob H. Brunner, Wm. Harrison, Griffith P. Griffiths, Rachel A. Harrison, Eben Griffiths, Elinor Smith. As one of the 26 returned without uniting in the constitution, the name of that person is omitted.

† Extract from their letter, dated “ New York, March 26th 1811.”

“ DEAR BRETHREN.”

We whose names are hereunto affixed, consider it a privilege in being permitted to address you in the endearing relation of brethren in our dear Lord Jesus Christ ; and cannot

and influenced by their apparent reconciliation, granted their request; and, on the 10th of April following, they were constituted * under the name of Zoar. †

The difficulties of this church, however, which have occasioned so much noise in the world, are those which arose from the accusations brought against their pastor. What these accusations were, is well known both to the church and the world; no means having been spared to make them public and to give them effect. Whether the accusations be true or not, the public will be better able to judge when they shall have seen a statement of facts rela-

but rejoice when we contemplate the gracious act of him who has called us, we trust, with the same holy calling, and hath made us experimentally one with him, notwithstanding our great unworthiness.

We also trust we feel thankful for the fresh and green pastures, which our good shepherd has prepared for all who are called to be saints, and especially that we have been made to participate with you in the enjoyment of them. We also feel a glow of gratitude and praise for feeling and witnessing the goodness of the great head of the church, in sending us our beloved pastor, Elder Wm. Parkinson, under whose ministry, God has visited and refreshed our souls, with the word of his power and consolation." Could Eliza Wintringham, at the time she signed this letter, have known of the pastor she addressed, what she has since affected to have known of him? If so what language can paint her baseness?

* For reasons best known to themselves, they chose the pastor of the church they left, and, as they reported to him, unanimously, to preach, and he preached accordingly, both at the opening of the house they hired, in Rose street, as a place of worship, and on the occasion of their constitution.

† It is thought by many, that they assumed this name with a view of intimating that the church they had left was comparable to Sodom. If so, it is remarkable that Sodom has survived Zoar: for Zoar dissolved in less than one year; whereas the church likened, by that implication, to Sodom, is not only standing, but, to the praise of divine favour prospering.

ting to the several reports, which it is intended in some form to publish.*

In the mean time the accused repeats the assertion, that his "yea, is yea; and his nay is nay;"† and for these very good reasons: his master hath commanded it, and an apostle exhorted to it; moreover each has enforced it by a most weighty consideration: the master, by shewing the wickedness of any further confirmations among his disciples: "Let your communications, saith he, be yea, yea; nay, nay; for whatsoever is more than these cometh of evil," Matt. 5. 37; and the apostle, by suggesting the danger of such confirmations: "above all things my brethren, saith he, swear not, &c; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." Jas. 5. 12.‡

* This statement of facts is now given in the annexed Narrative, and which has occasioned some delay in the publication of the sermon.

† This assertion he originally made and still makes in opposition to the demand of some that he should make oath of his innocence. The demand he detests, not merely from a conviction, that if he is not worthy of being believed, he is not worthy of christian fellowship, but also because it is contrary to divine injunction. Besides he was well aware that those who were not satisfied without an oath, would not be satisfied with it; and that they only desired it, in order that they might have a pretence to brand him with the additional accusation of perjury. This opinion has since been realized; for last summer, the accused being subpoenaed on the question whether a certain man of colour was a slave or not, Wintringham and Mc Intosh lounged about the court for part of two or three days, expecting to prevent his testimony from being received, or, if received to prove it false, and so to prove him perjured. This they calculated to do by means of a certificate of freedom, given to the man by a magistrate, to entitle him to a vote at an election; but which the court, immediately, decided was of no avail before them. Now as they had the face to make such an attempt on the veracity of the accused in a matter in which he had no interest, what would not they and others like them have said and done, had he sworn to his innocence of the crimes of which he has been accused.

How much trouble, both internal and external, these accusations and the prosecutions upon them, gave to this church and its pastor, is known only to God. To him, therefore, we commit our cause, and with him we leave our enemies, praying, that if consistent with his purpose, they may yet become the subjects of that repentance which is unto life; or, if he have otherwise determined, still we leave them with him, “seeing that it is a righteous thing with God to recompense tribulation to them that trouble his people.” See 2. Thess. 1. 6. *

On account of these rumours, from the beginning of them until now, 18 persons † have taken dismissions from the church, and 8 have been excluded.‡

For several months past, however, this church has enjoyed the greatest peace and harmony that can be calculated on in this imperfect state. And altho’

‡ Neither the command of Christ nor the exhortation of the apostle, is to be understood as prohibiting the solemnity of an oath in civil matters and before civil officers; for altho’ this should be as sparingly used as possible, yet in civil governments it cannot be altogether avoided, and on proper occasions, “an oath of confirmation is, to men, an end of all strife,” Heb. 6. 16: but christians are hereby forbidden to use any such confirmations to satisfy each other in matters relating to christian character and fellowship, also in common conversation. And as they are forbidden to use them, so of course to require them.

* This we think no way inconsistent with the statement of facts in the narrative.

† Dismissed; Maria Mc Intosh [wife of the Dr.] Elizabeth Burnet, Nathaniel Smith, Nathaniel Davis, Abigail Smith, Hannah Carman, Elizabeth Skates, Elizabeth Skates, [daughter,] Margaret Clock, Hester Currey, Elizabeth Conrey, Mary Gilmore, Ann Mullen, Wm. Colgate, Charlotte Horton, Eliza P. Dodge, Rebecca Dixon, Sarah Downer. Mary Prince also took a dismissal, but when her husband [Mr. Samuel Prince] returned to his seat as one of the congregation, she returned—satisfied the church, and took her place as a member; not having joined any other church.

‡ Excluded: Elsie Hoffmire, Leonard Bleecker, Margaret Dibble, Elizabeth Mapes, Ann Madan, Susan Brown, S. Butler, Catharine Tyice.

it is not with us, a time of special animation, nor of abundant increase, yet we have much for which to be thankful; being rid of many troublesome persons, our church meetings are solemn and pleasant; we have a small addition almost every month; we witness, in a numerous congregation, a respectful attention to the word of life, and behold some who "ask the way to Zion with their faces," and, we trust, their hearts "thitherward."

In giving the history of this church, it will be expected that notice be taken of the churches and ministers that have proceeded from her.

The churches: of these, two have been mentioned already: the others, in the order in which they originated are, The church at Peekskill, (a) the church at Stamford, (b) the Abyssinian church, (c) the church at New-Town, (d) and the North Baptist Church. (e)

The ministers: these, in the order in which they were ordained, are Thomas Ustick, (f) Ebenezer

(a) State of New-York: time of constitution unknown.

(b) Connecticut: constituted 1773.

(c) Meeting in Anthony street, New-York: constituted July 5th.

(d) Long-Island: constituted Sept. 12th.

(e) Meeting in Bud street, New-York: constituted Nov. 13th, all in 1809.

☞ The church on Staten-Island also was in a great degree formed of persons who had belonged to this church. The other constituents of that church were chiefly called under the ministry of Elder Elkanah Holmes, who was one of the first and most useful ministers that have ever laboured on Staten-Island. He now resides in Upper Canada.

(f) Mr. Ustick was baptized in the 13th year of his age. The dates of his license and ordination we have not learned. He was educated at Rhode-Island college, under president Manning. Life of Gano, p. 91. He was many years the pastor of the first Baptist church in Philadelphia, where he died, April 18th, 1803; aged about 50 years.

Ferris, (g) Isaac Skillman, (h) Stephen Gano, (i) Thomas Montanye, (k) Cornelius P. Wyckoff, (l) James Bruce, (m) John Seger. (n)

(g) Mr. Ferris was dismissed with others to constitute the church at Stamford, Nov. 1st, 1773. He was licensed by that church, and has been, for many years, their pastor.

(h) Mr. [afterward Dr.] Skillman was a native of New-Jersey, and a graduate of Princeton College. He was baptized and received a member of this church June 16, 1771. He was 14 years the pastor of the 2d Baptist church in Boston. He then returned to his native state, and became pastor of the church at Salem, where he died but a few years since. See Dr. Baldwin's sermon at the opening of the new meeting house of the 2d church, Boston, preached Jan. 1, 1811. p. 27.

(i) Dr. Gano is a son of the venerable proto-pastor of this church. He was bred a physician. He was baptized April 2, 1785; soon after licensed to preach, and on August 2, 1786 ordained. He has been for many years, the pastor of the first Baptist church in Providence, R. I.

(k) Mr. Montanye is a son of Elder Benj. Montanye, pastor of the Baptist church at the Deer Park, state of New-York. He was licensed Dec. 5, 1787. He was several years pastor of the church at Warwick, state of N. York, and is now pastor of the church at Southampton, Penn.

(l) Mr. Wyckoff was baptized Dec. 6, 1807; licensed June 21, 1808, and ordained the 9th of Nov. following. He is pastor of the North Baptist church in this city.

(m) Deceased. The life of Mr. Bruce tho' very short, embraced so many changes and these in such swift succession, as to render it remarkable: He was born Oct. 20, 1791. At the usual age he was bound an apprentice to a watch-maker. In the 15th year of his age, [Dec. 7. 1806,] he was baptized, on profession of faith in Christ: Oct. 17, 1809, he was licensed to preach, though under some restrictions, being an apprentice. The expectations, however of his usefulness in the ministry, were so great, that his friends interested themselves in his behalf and raised, by subscription, 500 dols. the sum which his master agreed to take for the remainder of his time. His freedom being obtained he received a full licence, and on the 21st of June 1810, he was ordained, being then but in the 18th year of his age. He took the pastoral charge of the Baptist church on Staten Island, at whose request he had been ordained; there he had several seals to his ministry, whom he baptized; but falling into a consump-

The largest number of which this church has, at any time, consisted was 564: this was in the spring of 1809: and after dismissing 86 to form new churches, and several who have removed to the country, besides those taken away by death, and those separated from us by dismissal and exclusion, during our fiery trials, we remain, in number, about 480.*

Now, having, in some manner, noticed both the circumstances which led to the constitution of this church, and those which have marked its progress, I come to make some improvement, from the text and the occasion.

Did Samuel erect a monument to perpetuate the memory of Jehovah's goodness to ancient Israel? He did; is it not then the duty of christians, and particularly of christian ministers to use the best means in their power, to preserve the recollection of divine mercies to the gospel church; especially, to those branches thereof with which they are severally connected? We think it is; and, under a sense of this duty, I, with some care and labour, have collected the several parts of information concerning this church, which have now been communicated.

tion, he served the church but about one year, when, on the 15th of April, 1811, in the 19th year of his age, he fell asleep, it is hoped, in Jesus. Mr. Bruce was married to Susan, the only daughter of Mr. Christopher Halstead of this city, and left one child, a son, who bears his own name. His widow has lately been married to capt. John G. Clark, of New Rochelle.

(n) Mr. Seger was licensed, March 7, 1809; and ordained Jan. 7, 1813. He remains a member of this church. As his ordination has taken place since the delivery of this sermon, his name, of course, was not then mentioned.

* To reconcile this, it must be recollected, that there have been additions to the church, as well as separations from it.

Many things, probably, of which some expected to hear, have been omitted, either as being deemed unimportant, or to avoid an accumulation of matter beyond the limits of a sermon. Other events, for the same reasons, have been mentioned, without noticing all the circumstances which led to them. And if, in any instances, facts have been represented, not altogether correctly, I have the satisfaction to know that it hath not been done designedly ; having always had recourse to the best means of information, and having invariably aimed at truth.

Was it the design of Samuel, that the Ebenezer which he reared should excite in the Israelites, when ever they viewed it, gratitude and praise to their great deliverer ? It evidently was. O that these my feeble labours may, under the divine blessing, have that effect upon the members of this church ! If so, my beloved brethren and sisters, you will, not only at the present hearing, but also at every review of the mercies now enumerated, adopt the language of the text, and in glowing gratitude say, *Hitherto hath the Lord helped us.*

In the use of these words

1. We imply that, like the Israelites, we have experienced a state of warfare ; and which we have, both as individuals and as a society. As individuals we have had, in common with other christians, to combat indwelling sin, a tempting devil, and an insnaring world. And as a society, this church, as appears from the preceding history and the annexed Narrative, has experienced many internal commotions and external attacks ; and some of them of a very singular nature, and productive of more than ordinary tribulation.*

* Persecutions, indictments, &c. under various accusations, against ministers and other christians, have often oc-

2. We acknowledge, with Israel, that our support hath been, not of ourselves, but of the Lord ; *the Lord hath helped us*. This acknowledgement we have individually, had frequent occasions to make. How often has each, on reviewing conflicts with the propensities of an evil heart, and the stratagems of satan and the world, had reason to say, these enemies of my soul had gained the victory, but *the Lord helped me !* The ordinary means through which the Lord helps, that is, strengthens and encourages his people, are his word and ordinances : nevertheless, most of them have to acknowledge his help also, by remarkable dispensations of his providence and special operations of his spirit : *by remarkable dispensations of his providence*: some by dispensations which either removed them from temptation, or prevented them from sinning ; others by dispensations which either kept them from taking measures which would have involved them in trouble, or being involved, marvellously delivered them ; and others by dispensations which either preserved or furnished to them the necessaries of life, when all their efforts

curred, from the malignity and power of antichrist ; but who ever, until 1811, knew of any one being so treated by the *Baptists* ? What church, till then, ever witnessed their pastor under trial for an alledged Assault and Battery, originated and supported by persons of his own denomination, and beheld members of sister churches manifestly thirsting for his condemnation—exulting when any thing was said, by a witness or a lawyer, that might operate against him ; but discovering regret at any thing that appeared in his favour, and who, when a verdict of NOT GUILTY, was brought in, exhibited in their countenances the strongest marks of painful disappointment ? Yet all this was witnessed by many members of the First Baptist Church in New-York. It is thought to be a duty, here to mention, that no such treatment, has, at any time, been received by the church or their pastor, from either ministers or private professors of any other denomination.

failed and all their hopes had fled : *by special operations of his spirit* ; operations by which his perfections and promises were seasonably impressed upon their minds. How often, believer, when on the verge of giving way, either to despondency or immorality, has the thought, “Thou God seest me,” prevented ! How frequently also, when sinking under present trials, or under the prospect of trials approaching, has the address, “My grace is sufficient “for thee ; my strength is made perfect in weakness,” checked your unbelief and made you feel “strong in “the Lord and in the power of his might ?” As a church also we have abundant reason to make the same acknowledgement ; for, to use the language of the psalmist, “If it had not been the Lord who was “on our side, when men rose up against us ; then “they had swallowed us up quick, when their wrath “was kindled against us.” Psal. 124. 2, 3.

3. We acknowledge, not only that the Lord hath helped us, but moreover, that his help hath been incessant : *hitherto*, all the way, every step, and every moment, *hath the Lord helped us*. Have we endured tribulation ? The Lord hath strengthened us : have we experienced deliverance ? The Lord hath wrought it : have we had occasions of rejoicing ? The Lord hath furnished them : and, if we have had hearts prepared for thanksgiving, the Lord hath prepared them ; for “the preparation of the heart,” as well as every other blessing “is from the Lord.”

But if the Lord hath thus helped us hitherto, then

1. Let us not look to any other helper for the time to come. This was often the God-provoking sin of Israel. How frequently and how marvellously did God deliver them ! yet how prone were they to “look to “Egypt for help,” and to “trust in an arm of flesh,”

yea in dumb idols ! O that we may never be left to act in like manner !

2. Let us be careful never to distrust his favour. Why should we ? Hath he ever been unto us as a *barren wilderness* or a *land of darkness* ?(a) Or hath he ever been unmindful of his word on which he had caused us to hope ?(b) On the contrary ; hath he not often exceeded our largest expectations, and even astonished us with displays of his favour, both in temporal and spiritual things ? We have also the strongest assurances of his presence and support for time to come ; he is saying to every believer, “ I will never “ leave thee, nor forsake thee,”(c) and, “ as thy “ days, so shall thy strength be :”(d) to indulge distrust is, therefore, a base requital of his mercy, and even an impudent challenge of his veracity ; yea it is to repose less confidence in *him*, than we do in a fellow creature ; for *even a man* whose friendship and faithfulness we have long experienced, we think worthy of our confidence, that is, in a sense and to a degree consistent with frail nature ; and if he have given us a promise, and possess the means of accomplishing it, we expect the favour promised. How much more should we believe God, with whom it is *impossible to lie*, and, in the proper use of means, look for all we need from him, who, with heaven and earth at his command is saying, “ They that seek the Lord “ shall not want any good thing.”(e) Difficulties may be great ; but, “ is any thing too hard for the Lord ?”(f)

(a) See Jer. 2. 31.

(b) See Psal. 119; 49.

(c) Heb. 13. 5.

(d) Deut. 33. 25.

(e) Psal. 34. 10.

(f) Gen. 18. 14.

Times may be trying ; but they are all in the hand of the Lord, and in him, therefore, we are exhorted to “ trust at all times.” (g) Circumstances may be perplexing, but all things work together for good, to them that love God, to them who are the called according to his purpose. (h) Let each believer then recollect the injunction, “ commit thy way unto the “ Lord,” (i) and, in humble, holy confidence say, “ The “ Lord will perfect that which concerneth me.” (k) As a church, let us adopt the language of triumphant Israel : “ God is our refuge and strength, a very “ present help in trouble : therefore will not we fear, “ though the earth be removed, and though the “ mountains be carried into the midst of the sea ; “ though the waters thereof roar and be troubled, “ though the mountains shake with the swelling there- “ of. Selah. There is a river, the streams where- “ of shall make glad the city of God, the holy place “ of the tabernacles of the Most High. God is in the “ midst of her ; [the church ;] she shall not be mov- “ ed ; God shall help her, and that right early.” Psal. 46. 1—5.

Brethren, do you need additional excitements to perseverance ? recollect the cause you have espoused is the cause of God, and, therefore must inevitably succeed ; the warfare in which you are engaged is that in which Jesus bled, and yet, bleeding, overcame ; the enemies you oppose are the enemies of Jehovah, and will, therefore, most certainly be subdued : Do you contend with sin ? “ It shall not have dominion over you ;” (l)—with Satan ? “ The

(g) Psal. 31. 15. and 62. 8.

(h) Rom. 8. 28.

(i) Psal. 37. 6.

(k) Ibid. 138. 8.

(l) Rom. 6. 14.

God of peace shall bruise him under your feet shortly;"(m)—with the allurements of the world? "The fashion of this world passeth away,"(n) and "the works that are therein shall be burnt up."(o) Victory! Victory! on the part of Zion. remember, is certain; for God hath said unto her, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."(p) Nor can the conflict be long. Here I am reminded of an address to ancient Israel, which I think not inapplicable, my brethren, to you: "Your fathers, where are they?"(q) But about half a century hath elapsed since the constitution of this church; yet not even one person who was a member *then*, remains a member *now*: where are they? with the exception only of one,* they are gone to eternity; and, we trust, through grace to glory. Many also of those added since the constitution, have already been called from the church *militant*, to the church *triumphant*. And you who remain are hastening to give place to another generation, both in the church and in the world. Some of you already exhibit strong marks of decaying nature; and, in a few years at most (afflicting thought to those who shall remain!) your sage advice will no longer direct the councils, nor your silver locks grace the assemblies of this church and society. May your last days be your best days! may you "come to the grave in a full age, like as a shock of corn cometh in his season!"(r)

* Samuel Edmunds; see p. 10.

(m) Rom. 16. 20.

(n) 1 Cor. 7. 31.

(o) 2 Pet. 3. 10.

(p) Isai. 54. 17.

(q) Zech. 1. 5.

(r) Job. 5. 26.

and while the afflicted church shall be lamenting their loss, may you be adoring before the throne of God !

Others of you are, it is true, yet in the vigor of your days ; nevertheless, be not dismayed under the anticipation of remaining trials : many trials that you anticipate may never occur ; and what tho' all you anticipate, and thousands more should be realized ; a covenant God can and will sustain you under them, and make you triumphant over them. Some of you, probably, like many who have gone before, will be called at noon ; called from the field of labour and conflict, to the mansion of repose ; and from the scorching sun of persecution and tribulation, to the inexhaustible fountain of living waters. For Zion's sake, however, it is desirable that many, and, if agreeable to the Divine purpose, all of you might be continued " to a good old age " in the church below. Nor should the prospect thereof discourage you ; for human life, at its greatest length, is likened but to a span, and its rapidity to that of a weaver's shuttle. How soon will it have past away ! remember then my dear young brethren and sisters, that soon you will be viewed as the fathers and mothers in this our Israel ; and consequently, that soon the care and government of this church will devolve upon you. Under this impression, permit me to exhort you to be much engaged in searching the Scriptures, and in praying to God for an understanding of them. that you may possess the requisite knowledge of doctrine and discipline ; also that you study to keep your conversation garments unspotted, to be *grave, sober-minded, kindly affectioned*, and yet *faithful one to another* ; that you endeavour to learn by the sufferings and deliverances of this church, which you have witnessed ; and by the

steady, uniform and scriptural course of discipline which she has pursued : that so, *in knowledge, in purity, and in faithfulness*, you may be examples, to those who shall, hereafter, be as your children in church relation. For your encouragement, recollect that at every stage of your pilgrimage, and, finally, at the close of life ; it will be your privilege as well as your duty to say, *Hitherto hath the Lord helped us.*

In the address to ancient Israel, already noticed, it is not only asked, *Your fathers, where are they?*” but also “ *the prophets, do they live forever?*” that is in this world ; No ; so neither do your pastors ; your venerable *Gano* and your learned *Foster*, have long since laid by their trumpets and received their crowns ; and the period is advancing, on the rapid current of time, when your poor servant who now addresses you, shall also finish his labours and bid adieu to the sanctuary of God on earth. He, however, who hath “ *obtained gifts for men,*” and who hath hitherto supplied you, can supply you still ; may he ever furnish you “ *a pastor after his own heart, who shall feed you with knowledge and understanding !*”

A few words to the congregation.—Beloved hearers, think, O think, how many of your acquaintance who once attended with you here, have gone to their eternal home ; alas, how many without having given any evidence of regeneration ! You are yet spared ; for what purpose God only knows. O that it may yet appear to have been, that your precious souls might so hear as to live ! Many of you have been attendants here from early life ; some of you have attended until you have seen your children, and, in a few instances, your children’s children attend with you ; yea some of them become members of the church ; but still (sad consideration !) you are with-

out, and many of you, it is to be feared, are still dead in sin. May God that quickeneth the dead, make you alive to himself, and fit you for a place in the spiritual building ! Many of you, both old and young, have been abundantly liberal in the temporalities of this church, and friendly and useful under our various sufferings ; for these favours please to accept our unfeigned thanks, and permit us to say, we love you and long for your salvation. O that you may not be like those who aided in the labour of building the ark, and yet perished in the flood !

To conclude :—may this church continue parallel with time itself—may she ever see her foes disappointed and her friends prospered—may she enjoy many and great effusions of the Holy Spirit,—receive into her bosom frequent, and numerous accessions of the Lord's elect,—and, on her way to heaven, participate the glory of the millennial kingdom. At every return of her Jubilee, may her pastor continue her history ; and may every succeeding record contain less of the painful and more of the pleasing ; especially, may there ever be found, in her members, a heart to say, *Hitherto hath the Lord helped us* ; until “ the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God ;” and then, her members that shall have remained on earth being changed, and those that shall have fallen asleep being raised, may she, in all her successive generations and mingling in the general assembly of the Lord's redeemed, enter the gates, inherit the joys and assist the songs of the heavenly Jerusalem ! Even so, Lord Jesus. Amen, and Amen.

A NARRATIVE

INTERSPERSED WITH REMARKS,

AND AN

APPENDIX;

ALL RELATING TO THE REPORTS WHICH
HAVE GONE ABROAD CONCERNING

WILLIAM PARKINSON,

Pastor of the First Baptist Church in the City of New-York:

Showing the incredibility of the said Reports, and so
the innocence of the Church in retaining him in
office, those Reports notwithstanding.

BY THE ACCUSED.

*The lip of truth shall be established forever: but a lying
tongue is but for a moment.—He that is first in his own cause,
seemeth just: but his neighbour cometh and searcheth him.
Prov. 12. 19 & 18. 17.*

PRINTED FOR THE PROPRIETOR.

NEW-YORK:

1813.

PREFACE.



THE writer of the following Narrative, is well aware, that, generally, the best answer that can be given to slanderous reports, while confined to conversation, is silent contempt. But when they have been made the grounds of public prosecutions—especially, when, as in relation to himself, they have been accompanied with a great show of circumstantial evidence, stated under oath, and circulated in print, the case is materially and manifestly different. Besides, in the testimony received on the prosecution of Mrs. Wintringham, many things were stated which had no relation to the matter at issue, but were merely intended to excite the prejudices of the public against the accused; and therefore, as the course of examination pursued in court, did not always draw forth all the explanation necessary to enable the reader of the trial to form a correct opinion, it is deemed a duty to give further satisfaction to those who candidly inquire after truth. It has also frequently been said, “If Parkin-
“son be innocent, why does he not make his inno-
“cence to appear, by some publication? But that
“say his enemies, he dares not attempt: he knows, con-
“tinue they, that he is guilty—the church know it;
“and both he and they are afraid to come to the light,”
&c. &c. The church and their pastor, tho’ not so hasty and rash as their petulant opposers, may, nevertheless, in this publication, have come “to the light” much too soon to meet the wishes of those who have abounded in such vaunting challenges, and, possibly, to their great mortification.

The principal cause, however, of this publication is, that since the trials in court, much care has been taken, by the enemies of the accused and the church he serves, to circulate unfair representations, and these under the sanction of persons whose general character is such as gives them weight, and who are willing that such representations should be made though they are, themselves, afraid openly to assert the things represented, and ashamed to own the publications that have been made of them. Should not such works of deception and darkness be exposed? should not their effects, as levelled against a minister and a church of Christ, be counteracted? The accused and his friends are persuaded that they should; and which, in the following Narrative, is accordingly done, by a statement of undeniable facts; showing that the said persons, however high in the estimation of any, have been so inconsistent in their proceedings, and so deficient in christian candor, as to have forfeited all claim to public respect and confidence, in these matters.

Some, indeed, of those who have been engaged against the First Church and its pastor, do, since hearing that this publication was designed, in behalf of those with whom they had acted, express a desire that all controversy should cease: "Let the matter now sleep," say they. What a pity they did not say so, immediately after the inventors of those slanderous stories had exerted their own puny influence, without success. How much to be lamented, that, at least, after the public trials, they did not come to that conclusion—that they did not then say, Seeing his church has investigated the charges, and are satisfied that they are false; and seeing, moreover, that a jury of his country, after hearing all the evidence, from every quarter, that could be produced, have pro-

nounced him NOT GUILTY, we will give up the opposition,—“let the matter sleep.” But not so; an attempt was next made to prejudice the Association, not only against the accused, but the church also for retaining him. The Association, however, on receiving from the church a representation of how they had investigated and decided on the charges, agreed that their conduct had been correct; that they had confidence in their acts, and retained them and their pastor in full fellowship. Dissatisfied with the decisions of the Association, the messengers from four churches, in behalf of their respective churches, took dismissals. But these churches, it should be recollected, were not of those which first constituted the New-York Association; nor yet of those which at an early period of its existence became united with it. See sermon p. 16. On the contrary, both the church at Mount-Pleasant, and that now called the Fayette street church, in New-York, were originally opposed to having an Association formed in this city: the church in Mulberry street, being young, seems to have been much under the control of their pastor, and who was manifestly so determined on having the pastor of the First Church disgraced, at least, if not removed, that it is to be feared he went great lengths to effect his object: and as to the church at Poughkeepsie, (and which is also young,) it is questioned whether they had given to their messengers any authority to ask a dismissal, and whether, even now, they will abide by their act.

Nor must it be any longer concealed that the First Church and their pastor are, by various circumstances, fully convinced, that previous to all the rumours, which have been made the apparent and immediate cause of open opposition to them, there existed secret and

predisposing causes in the feelings of many of their brethren belonging to the above named churches. It is well known, that the pastors of Fayette st. Mulberry st. and Mount-Pleasant churches, particularly the two latter, materially differ from the pastor of the First Church in views of doctrine: they had considered the sentiments of the accused as unfavourable to morality; and therefore, even admitting them to be honest in their professed belief of the reports concerning him, it must be obvious to all, that their prior opinion of his principles, had predisposed them to that belief: moreover, as the accused is the only pastor, of the Baptist denomination, in the city, who holds and defends the doctrines which constitute what has been called *Old Divinity*,* in opposition to every new and accommodating system; they were well aware, that if the opinion could be made to prevail that he is himself an immoral man, it would not only destroy his influence, but also afford ground for a strong presumption (particularly among the unthinking multitude) that the doctrines he teaches, have a demoralizing tendency; and so they would get rid at once (and by a very short method too) of a system which they cannot disprove, and of a man who, in the defence of it, has stood much in their way. And as the people who sit under a man's ministry, are supposed, generally, to believe his doctrines, especially among the Baptists, where a church may dismiss their pastor at pleasure, so the people of Gold.

* It is remarkable, that some of those who in Dr. Foster's time, made a great outcry against what was then called *New-Divinity*, and were either excluded or dismissed from the First Church on that account, have since embraced the same sentiments under another name, and have disliked the present pastor of the First Church for defending the old system. See sermon p. 23.

PREFACE.

street may reasonably have been supposed to believe, generally, the sentiments of their pastor ; and which sufficiently accounts for the readiness with which the opposers of the accused, imputed to the church he serves, the crime of covering his sins.

As this supposed unison of sentiment between a pastor and the people of his charge, is applicable in one case, so in others ; and which suggests the propriety of introducing the following evidence of prepossession against the accused, in the Fayette street church : after the slanderous reports concerning him had gone abroad, Mr. Henry Miller, a member of Fayette street, being at the house of Mr. Skellorn, a member of the First Church, and in conversation about the accused, Mrs. S. asked him, Are these reports about Mr. Parkinson, the first cause why the members of your church dislike him ? To which Mr. M. replied, “ No—they disliked him before, on account of his principles.” That dislike of the accused, for the same reason, was felt by many members of the church in Mulberry st. is so well known, as not to require any additional proof. In the church at Mount-Pleasant, there was not only disaffection to the accused, on account of doctrines, but moreover, some time previous to the commencement of the late rumours, two members of that church, and who, from wealth and other considerations have much influence in that small society, took great offence at him, for an exposition, which he gave in their hearing, of some prophecies, which he considered as threatening the downfall of all national monarchies, and, consequently, of their favourite one, that of Great Britain. On this account, one at least of them was heard to talk of not hearing him preach any more.* The accused is, by

* How astonishing is it, that native Americans and heirs

no means, in the habit of introducing *politics* into his pulpit, yea is much opposed to the practice ; nevertheless, his views of Scripture, he feels under indispensable obligations to give ; nor can he, under a free government, in condescension to any man or party, consent to deny himself of that *right*.

Having noticed some of the predisposing causes to the great opposition which has been made to the accused and the church he serves, and the last mentioned instance, in some measure, leading thereto, it is thought a duty to add one of a more general nature, and which has a more extensive influence ; to wit, that of *national partialities*. This is introduced with great reluctance, the writer well knowing, that God, “ hath made of one blood all nations of men for to dwell on the face of the earth,” (Acts 17. 26.) and that believers of all nations “ are all one in Christ :” (Gal. 3. 28.) seeing, however, that, in our fallen state, we are so much under the influence of depravity and ignorance, as to fancy that there are excellencies peculiar to the people and habits of our respective nations ; and it being evident, that this fancy has largely contributed to the prepossession of many against the First Baptist church in N. York and their pastor, it could not be passed over in silence. Americans, it is admitted, have their national partialities ; and justly feel a high sense of their distinguishing privileges, both civil and ecclesiastical ; nevertheless, the candid of all nations, will acknowledge that the American government has made the most generous provisions, for the reception and accommodation of foreigners, and that the American churches, of all

of liberty, both civil and religious, should be so much in love with a government tending to bondage and oppression !

denominations, have ever gladly received and affectionately treated, their brethren from abroad. These kind attentions—the blessings of freedom, and the bounties of a productive country, they seem, at first, to enjoy with gratitude : many of them, however, in a short time, begin to disgust us with pompous representations of the great comparative excellence of men and things in the countries from which they came. That in the dominions of Great Britain, (and to them these remarks allude) God hath been pleased, at different periods, to raise up many great men ;—great statesmen and great churchmen ; and of the latter some among several of the different denominations of christians there ; men eminent in grace and gifts, in learning and in biblical knowledge ; men whose public labours, in their respective generations, were remarkably attended by the power of the Holy Spirit, and whose writings remain an abundant source of instruction and comfort, both to ministers and private christians who have access to them, is known and acknowledged throughout *Christendom* ; as also that the church of God in those dominions enjoys some such men now : it is likewise readily admitted, that a few men of undoubted piety, and of considerable talents and acquirements, have been thence transferred to this country, and who have been acceptable and useful here : neither is it disputed, that among the common people who have come hither from those dominions, some who were professors of religion before they came, and others who have made a profession since their arrival, have been orderly, peaceable and agreeable members of the churches with which, severally, they have been connected : nevertheless it is a notorious fact, that, generally speaking, the emigrants^s from Great Britain to this country,

have come under very erroneous impressions,—they have come inflated with notions of their own great superiority of talent and knowledge; and, consequently, have soon assumed a tone of unwarrantable and affrontful dictation. These notions are discovered and disliked in them, even with respect to the common employments of civil life; as they manifestly consider *Americans*, whether *Merchants*, *Mechanics*, or *Farmers*, as, by no means upon a par with them, either in genius or information; but they chiefly appear, and are chiefly offensive and pernicious, in relation to ministerial qualifications and ecclesiastical government; hence those of them, who are preachers, cannot admit the idea, nor can their national brethren admit it, that men whom God hath been pleased to raise up in America, should stand on a level with them, particularly, not that they should, in any instance, be preferred before them; and those of them who are but private professors of religion, even admitting them to be real christians, are so infatuated with those notions as to fancy, that churches here, must learn from them the sense of Scripture in matters of discipline. These erroneous ideas, entertained by our brethren from abroad, have long been the occasion of much uneasiness and difficulty in the American churches; and, if not seasonably checked, must be the occasion of much more, especially in *cities*, where foreigners abound, and in *Baptist churches*, where business is decided by a majority of all the members.

To the sentiments now advanced, respecting national partialities and their effects, no man has ever had a greater aversion, than had the accused, when he first settled in this city. Being sensible that they are utterly inconsistent with the nature of the Gospel and

the tendency of experimental religion, he could not believe that they existed among christians; he was shocked at only hearing them mentioned, and set his face against them both in the pulpit and in private circles: since, however, he has learned, by painful experience, that the opinion which he had often heard expressed by old and experienced ministers and other christians, on the subject, was but too well founded.

Now, whereas, in each of the four churches which left the Association, there are some members, and, in those of the city, a large majority, who felt one or more, and some of them all these predisposing causes, it is but reasonable to conclude, that on this account, they found it much more convenient than otherwise they would, to admit the reports concerning the accused to be true. How else can it be accounted for, that they (at least many members of them) believe the reports, while the church which more immediately investigated them, and other churches though equally acquainted with all the circumstances * *do not* believe them.

But, to proceed: the decisions of the Association and the dismissal of the dissatisfied churches, having taken place, how deeply is it to be regretted, that, even then, the opposers had not the wisdom to discontinue their efforts,—the wisdom to say, “Now let the matter sleep;” but they had not; for while the meaner class (such as have no reputation to lose) were constantly harassing the accused, with anonymous letters; and, at every opportunity, insulting him in the street, those of better standing in society, were using measures to have the matter agitated in other Associations; and finally, “the committee appointed by the churches in Fayette, Mulberry, Budd

* Even with all the aggravations of the Hypocrite unmasked.

and Rose streets," [see Narrative p. 42] to inquire after, and collect the charges exhibited against the accused, sent out into the world, the filth and froth of their labours, in a pamphlet, which they were either afraid or ashamed to own, and that accompanied with a threat of succeeding numbers. Now, having done all in their power to injure the First Church and its pastor, when they are likely to be exposed, they say, by their friends, "Let the matter sleep." But their request comes too late; the accused and the church, are always, on proper acknowledgements, ready to forgive; but to expect them to submit to lie under gross, injurious, and uncontradicted misrepresentation, is unscriptural and unreasonable.

Indeed, since the Narrative was prepared for the press, the accused mentioned to some of his friends, that, seeing it necessarily includes so much exposure of character, he thought it expedient, charitably, to suspend, for the present, the publication of it, giving notice at the end of the sermon, that such a Narrative is prepared, but that if his enemies and those of the church would cease from their scurrilities and other means of insult and injury, it should never appear; his friends approved of his intention: but immediately thereupon, he was insulted by letters anonymous and otherwise, threatening, not only with additional publications respecting the crimes said to have been committed in this city, but also of what they presume to call "A catalogue of facts collected to the South:" which convinced the accused that his enemies were determined to persevere in their abuse; and that their meanness and bitterness were such, that his charitable design, if pursued, would be construed and published as an evidence that he is

conscious that his Narrative is false, and that he is afraid to hazard the publication of it. Insinuations also have been given, that, should he publish it, he might expect to be prosecuted for libellous matter, &c. The Narrative, therefore, of necessity must appear; and however severely the facts stated in it may sting the consciences of the guilty, and however plainly they may expose their improper conduct, they must, nevertheless, themselves be sensible, that many things have been omitted which they would have been very sorry to have seen in print.

Whereas some christians and other well meaning persons, may, from a desire of peace, feel a wish that this publication had not occurred, they are desired to consider the following things.

1. That many of those who, to them, appear fair and friendly, and seem to be very religiously disposed, are, notwithstanding, abetting and sanctioning, in one way or another, the opposition to the accused and the church he serves.

2. That it is not merely nor even mainly, on account of the citizens of New-York, that this representation is made; for it is considered that the conscientious among them, have it in their power to avail themselves of other means to obtain satisfaction: but the reports concerning the accused, not only as contained in the printed trial, but also by letters, anonymous publications, &c. have been sent into all parts of the union, and even to Europe, whereby, many (tho' honestly) are prejudiced. or at least in doubt, merely for want of further information.

3. That altho' all believers, as noticed already, are "one in Christ," and altho' all members of a church are entitled to christian affection and respect, in their proper places, and are, individually, of some

consequence to the common reputation of religion, in the cities or neighbourhoods where they reside, as their characters may adorn or disgrace their profession; yet that there is a material difference in the weight and influence of a public teacher and of private professors, and, therefore, in the comparative effects of a slanderous attack upon them: of course it may, in some instances, be just and necessary for a gospel minister to make a public defence, when, for a private professor, it would not, tho' under similar imputations. In the case of the accused, moreover, the difference of consideration, among the churches of Christ, between him and his accusers, must be obvious to all: the women who have accused him, tho' rescued from entire obscurity, by a temporary connexion with the church and an alleged attention to them by the pastor, were before unknown, except in a few families, and most of them there, only in the capacity of servants; and the men also, who have been their principal supporters, were scarcely heard of, beyond the limits of New-York, until the printed trial of the accused gave their names a currency. Not so the accused: for, although he makes no pretensions to superiority of talent, much less to great extent of acquirements, having had, in this respect, but small advantages; nevertheless it had been the pleasure of God, *not only to call him by his grace, and to put him into the gospel ministry, but also, considerably, to extend his acquaintance, among the churches of the saints, and to give him a friendly reception among the people, generally, wherever he went: as a preacher, he was known, personally, throughout several of the states, and, by character, throughout all of them: his circle of acquaintances, friends, and correspondents, was numerous and re-*

spectable, both among professors and others: his character, therefore, was important, not only to himself and family, but also to the denomination of christians, at large, with which he stands connected, and even (like that of every professor, particularly of every gospel minister) to the cause of religion in general.* Many, both in the church and in the world, both public and private characters, must be in suspense, and, the godly among them, in painful suspense, about a man whom they had esteemed and of whom they had spoken well: can it then, reasonably, be doubted that it is his duty, to tender, to them, this means of information and relief?

It will perhaps be asked by some, Does not this publication shut up the door against all future reconciliation between the First Church and its pastor, and their brethren opposed to them? We answer, No: for, if we can be convinced that, in any instance our information, and therefore our statement, is incorrect, we shall, with respect to such matter, gladly acknowledge our mistake; and, although fully persuaded, that the representation given of our grievances, is just, and, for present defence, necessary, yet whenever our offending brethren shall have acknowledged their fault, in the unscriptural measures which they have taken against us, such of them as we may be enabled to consider christians, we shall joyfully receive into union and fellowship.

The accused, as he has endeavoured, in relation to all the ill treatment received, to maintain the dignity of a man, as well as the moderation of a christian,

* Why was not his character as valuable, at least, as that of any of those ministers who have aided in the common effort to ruin him?

has no disposition to descend to meanness now;* and therefore his opposers may be assured, that no terms

* Here allusion is had, to the mean and ill designed measures that have been taken heretofore; and which, by misrepresentation, have been rendered the means of prejudicing many against the accused, as supposing him to have shrunk from investigation, and so to have given evidence of guilt. Among the measures alluded to are the following:

1. The meeting at McIntosh's. See Narrative.

2. Before the commencement of the Wintringham prosecution, a self-created committee, consisting of Messrs. Williams, Maclay, Wyckoff and others, among whom were Leonard Bleecker and Dr. McIntosh, then in a state of excommunication from the First Church, met at the house of Maclay. That Bleecker and McIntosh were of the said committee, and that they were the first who came, was ascertained, by a member of the First Church, residing next door to Maclay's, and who saw all the men who assembled there on that occasion. A brother, who had himself been so far deceived by the party as to have met with them, and whose name, on this account, is omitted, came, delegated by the others, to the accused, requesting him to meet the said committee, that an investigation of the reports might be had, and to see whether he could give them satisfaction. The accused, well knowing that all of the committee, named to him, by their delegate, had already decided against him, and that they were using their influence to proselyte others to their opinion, on the subject, must have acted like an *idiot*, had he acceded to the proposal; moreover, *knowing* that they had admitted the two excommunicated men above mentioned, into their council, and *believing* that they were to be of the committee, which he was requested to meet, he considered, that, for him to meet them, would be inconsistent with every rule of propriety; besides, he felt fully convinced that the whole affair, like the meeting at McIntosh's, was nothing but a trap, baited with specious pretensions of an expedient for reconciliation: under these impressions, he refused to go. Whether his refusal to meet a committee of that description, was shrinking from investigation, and so evidence of guilt, the public are left to judge.

2. Of a similar nature, though on a more extensive scale and with a greater show of plausibility, was the proposal of having the matter decided by a committee to be appointed

of accommodation, but such as are scriptural, and therefore, (among christians,) honourable, will be acceded to by him.

by the Association. This committee was to consist, chiefly, of brethren from a distance, that so it might have the appearance and receive the character of an impartial court. But who were these brethren from a distance to be? They were to be men whom the opposing party in the Association, and others in the city, had previously filled with prejudice against the man who was to be tried, and who were already known to be of that description; particularly David Irish was to be one, though the common associate of the excommunicated McIntosh and Bleecker, and who, wherever he went, was endeavouring to make the impression, that the accused was guilty of the crimes alleged against him, and that the church, if they retained him, must inevitably come to ruin. The accused, notwithstanding all these unfavourable circumstances, was willing, and, (as many of his brethren well know,) frequently, before the Association convened, expressed a desire that a committee should be appointed and his case submitted to it; for he was assured, that, unless the members of such committee should be totally devoid of candor and reflection, on hearing the evidences, then ready to be exhibited, of the falsehood of his accusers, they must be convinced, that they were utterly unworthy of credit, and so acquit him; also he considered that the clamor of those who represented him as afraid of investigation would, thereby, be silenced: the church, however, sensible that it would be an infringement of their independence—that it would be an exercise of power which the Association does not possess, and that, as a precedent, it might be attended with very pernicious consequences, would not consent.

That the Association has no power to appoint a committee to interfere with the discipline of a church, appears from Art. 3 of their Plan, &c. printed at the end of this work.

INTRODUCTION.

IN which notice is taken of those things which are considered, by the church and their pastor, as having procured their troubles, in a way of chastisement, from the hand of God.

“ In many things,” saith James, “ we offend all ;” nor do the First Baptist Church in New-York and their pastor, hesitate to unite with all saints in that acknowledgment : but, certainly, the Apostle did not mean, that he and the believers he addressed, had, since their profession of discipleship to Christ, been guilty of gross sins ; neither do we mean, that our offences have been of that kind. Nevertheless, we have offended ; we have done so, probably, in entertaining too high an esteem for each other : the pastor is conscious, that he has, at times, spoken of the people of his charge, in terms of approbation, which may have given offence to members of other churches ; and, some members of the church have, occasionally, given such marks of their preference of him, as a preacher, as may have grieved other and worthy ministers. This, however, was chiefly done, by those who have since become his bitterest enemies.

The pastor is sensible, that he offended against the Fayette St. Church, in having given his countenance, and, in some measure, his support, to a man whom they had excluded, under the charge of holding erroneous principles.* The man, it is true, deceived

* John Inglesby ; deceased. What, in particular, the doctrines were, for holding which, the Fayette Street

him, by a false representation of his sentiments:* but he ought to have known from that church, what the doctrines were, for which they had "put him away," and not to have credited the report of an excommunicated person.†

The church, in like manner, offended against the Dutch Reformed Church in the city, by receiving, as a member, a man whom that church had suspended from her communion,‡ and another who, though not formally proceeded against, was in doubtful stand-

Church excluded him, the writer has not yet learned: however, in the course of acquaintance had with him, he found him to hold the following sentiments, which he deems erroneous, viz; That the elect were never under the curse; but, if never under it, how could they have been redeemed from it? see Gal. 3. 13. also Rom. 5. 18: 2. That Christ was not made under the law; contrary to Gal. 4. 4, 5: 3. That Christ did not observe the preceptive part of the law, and, therefore, that his obedience in life, makes no part of that righteousness which is imputed to his people for justification; and which the writer considers contrary to Matt. 5. 17—19.

* He represented, that the Fayette Street Church had excluded him, for holding the same principles which the writer holds; and the writer, knowing that many members of that church and even their pastor, considerably differ from him on some points of doctrine, presumed that the representation might be true; therefore, perceiving him to possess some gifts for public speaking, and feeling unwilling that he should be left to labour in a state of excommunication, he took those measures which he supposed to be the most likely to effect a reconciliation between him and the church; that so they might grant him a dismissal.

† His offence against the Fayette Street Church, the writer has acknowledged to them, in a letter, which was delivered to Elder John Williams, their pastor, with a request that he would lay it before the church.

‡ Cornelius P. Wyckoff, for (as understood) attending the ministry of an excommunicated man [John Inglesby] and for advocating his sentiments.

ing ;* for although the said men assigned a cause, very different from that assigned, by the church with which they were connected, why there had been so much uneasiness respecting them ;† yet, we ought to have ascertained from the church they were leaving, what the errors were, which they were accused of holding, also what evidence there was that they did hold them, and not to have relied, in that matter, on the word of the men themselves.‡

The writer is, moreover, conscious that, in the early part of his ministry, he was too ready to credit ill reports concerning others ; especially, when such reports came from professors of religion, as he supposed, that persons of that description, would certainly not depart from the truth ; however, on a further

* Leonard Bleecker, on account of his attending the same ministry, and inclining to the same sentiments.

† They represented, that the Dutch Reformed Church, were dissatisfied with them for attending the ministry of Inglesby, not because he was in a state of excommunication, but because he was a Baptist, and because they inclined to the views of the Baptists, respecting the ordinance of baptism ; and, therefore, that the charges against them were mere pretences.

‡ Concerning their fault, in that respect, the church have made a suitable communication to the Consistory of the Dutch Church.

✎ As Mr. Inglesby is deceased, and as Mr. Wyckoff, more than three years ago, was dismissed and Mr. Bleecker, about two years ago, was excommunicated from the church, the above notice of them is taken with the greatest reluctance ; it being well known, that, to attack a man's sentiments after his death, may be construed into cowardice, and that, for a church to interfere with persons, after dismissed or "put away" from her, may be understood, by them and others, as persecution ; but it must be obvious to every discerning and candid mind, that the church and their pastor, in discharging their duty, respectively, to the Fayette Street and Dutch Churches, could not avoid taking such notice of the said men.

acquaintance with professors, he has seen abundant evidence, that there are many who profess what they do not possess ; and that such, being the children of the *Father of lies*, not only in common with other unregenerate sinners, but also as to their conversion,* they are capable of saying, (and even confirming by oath,) almost any thing, to gratify an envious, a resentful, or a malicious disposition. While, therefore, he feels the truth of the Divine assertion, “ with what measure ye mete, it shall be measured to you again,” he begs his brethren, whose minds he may, at any time, have distressed, by such unwarrantable credulity, to ascribe his conduct to the true cause—a want of experience, and to cover his offences, thereby committed against them, with the mantle of charity. See 1 Pet. 4, 8.

The troubles which the church and their pastor have experienced, in consequence of their offences, they do not ascribe to their credulous brethren—to their deceitful enemies, nor even to Satan, any further than as they have been instruments in the hand of God ; who, in his sovereignty, does, in some instances, permit the wicked—yea the wicked one himself, to serve as his rod, in chastising his saints ;† and who, in other instances, gives up his own children to such blindness, that they *fall out by the way*—contend *who shall be the greatest*, and so distress one another.‡ Nor is it very improbable, that, like Paul and Barnabas, the writer and some of his brethren, may never meet, in fellowship, again on earth ; nevertheless, if we be what we have professed to be, we shall

* See Matt. 12. 43—45.

† 2 Sam. 7. 14. Micah 6. 9. and 7. 8—10. Psal. 17. 13, 14. and 64. 2, 3. Prov. 25. 15. Job 1. 12. and 2, 6. Rev. 12. 10.

‡ Mark 9. 33, 34. Acts 15. 2, 39. Gal. 2. 11—13.

mutually forgive, and, when we shall have arrived at home, shall exult together, in the same ocean of everlasting love.

The church and their partor, so far from concealing their offences, do thus openly acknowledge them, before saints and sinners : yes, “ We have sinned against the Lord ;” and he hath, in righteousness and faithfulness, chastised us : we do not complain of his dealings ; but say, with ancient Israel, “ Thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this :” * (Ezra 9.13 :) we view it, moreover, as an evidence of his love ; “ for whom the Lord loveth, he chasteneth,” Heb. 12. 6. And if he may be pleased, by these means, to produce, in us, greater watchfulness and circumspection in our lives, and greater caution and strictness in acts of discipline, we shall have abundant cause to say, “ It hath been good for us that we have been afflicted.”

While, however, we view these visitations, as fatherly chastisements from the hand of God, and as sent in great mercy, we are, notwithstanding, compelled to view the instruments, as having acted from wicked motives, and, like the crucifiers of Christ, as having done their work “ with wicked hands ;” also the supporters of them, as influenced by the unworthy impulses of jealousy and self-love, or a mere determi-

* Just and incumbent as were the means used, and able and faithful as were the counsel employed, we, nevertheless, ascribe our deliverance, from the designs and snares of those who were engaged against us, wholly to the Lord. Under a sense of dependence on Divine interposition, that interposition was sought, not only in private and on ordinary occasions, but also at prayer meetings, appointed, specially, for that purpose ; and, after the favor was experienced, the church observed a day of public thanksgiving, on account thereof.

nation to go through with what they had undertaken. Of the latter description, we have no doubt, that some are christians, nor, that our common Father will chastise them, in his own time and way, as he has us; and although the others, should they be left to die as they are, must receive their portion with *hypocrites* and *unbelievers*, and, therefore, have never taken, nor do we design to take, any advantages of civil power, to punish them; knowing who hath said “Vengeance is mine I will repay;”* nevertheless, that it may be manifest that the reports concerning the writer, are incredible, and, therefore, the aspersions, cast upon him and the church, unjust; also that they may not, in consequence of such reports be deprived of that small portion of influence in Zion, to which they are entitled, and, so, of rendering that small measure of usefulness to the cause of Christ in the world, to which their means are adequate; they deem it an indispensable duty to lay before the public, the following Narrative of facts; notwithstanding, it, necessarily, contains much exposure of the character and conduct, both of those who originated and of those who have aided, the misrepresentations which have gone abroad.

* Whatever legal measures were taken, by the church and their pastor, were taken, of necessity, in their own defence. And, should the pastor take measures to secure himself, in future, from being insulted on the street, they will be of the same kind; and may, justly, be considered as a favor, to those who have been guilty of that meanness, as they will thereby be kept from rendering themselves more and more ridiculous in the view of the public.

¶ Whereas the reader of the Narrative, will feel some inconvenience from the number, and, in some instances, the length of the notes attached to it, he is desired to excuse the writer, under the following considerations.

1. The matter contained in some of the notes, tho' necessary, by way of explanation, could not have been introduced into the body of the work, without greatly interrupting the connexion of the material facts.

2. The information given in several of the notes, has been received, since the Narrative was written.

3. When a man speaks of little people, he must, necessarily, speak of little matters.

NARRATIVE, &c.

THE principal accusers are Susan Colhoun, Frances Stewart, and Margaret Dibble. Their several allegations have long been public; and have been circulated not only by means of common and frequent conversation, but also in manuscript, and even in print. The crimes and misdemeanors which they impute to the accused, were he proved to be guilty of them, would not merely disqualify him for the ministerial office and church-membership, but moreover render him a monster, at once detestable and dangerous in civil society. The church with which he has the honour to be connected have, notwithstanding all these accusations, and all the assiduity with which they have been propagated, retained him as their pastor. But why? Because they countenance such offences against God and man? or, because, being afraid the charges were true, they refused to investigate them? No; but because, having thoroughly and faithfully investigated them, they found them to come from persons of such character, and to be fraught with so much contradiction, and to bear so many evident marks of wilful misrepresentation and malicious design, as render them utterly unworthy of credit. The grounds of their conduct and the considerations under which they acted, the church, as soon as convenient, made known in writing to many sister churches; and at the last meeting of the New-York Baptist Association, laid the same also before

that body, and which they had printed with their minutes. But to churches of other Associations—to christians of other denominations, and to the public, neither the church nor its pastor has hitherto made any representation; and for which lengthy silence they offer no apology other than the following:—‘They could not reconcile themselves to the meanness of writing merely to answer the scurrilous papers circulated—especially as they have all been *anonymous*; and as they contemplated giving, at a proper time, a history of the church from its origin, and consequently of their late troubles and the causes of them, they deemed it inexpedient to make any partial publication. The contemplated history is now about to appear; but as it is contained in a sermon, and as some things necessary to be said, were thought to be incompatible, not only with the limits but also the nature of a pulpit discourse, the notes attached to the sermon, likewise the Narrative and Appendix, are added, under the impression that they are both seasonable and incumbent.

That the charges, at least the principal ones, against the accused are not true, he does not pretend to offer any positive proof: (unless indeed the denial of them by the accusers themselves be so understood;) nor will the considerate reader look for any such proof, knowing that the offences alleged are said to have been committed when no human being witnessed the transactions of the parties. Nevertheless, he can give what is understood to be the best evidence which, in such cases, can be given,* or ought to be demanded. To satisfy unprejudiced persons that his accusers ought not to be credited, all that, in his opinion,

* Excepting an *alibi*, an elsewhere; *i. e.* proof that the accused was, at the time, in some other place.

can be necessary is, that they seriously consider the following facts relating to their characters and stories. From these facts it will appear that current report, whether from the lips, the pen, or the press, has given, though a story of each accuser, yet not the several and very different stories of each; and consequently that those who have decided by common report, have decided in the dark and under gross imposition.

The propagators of these charges have circulated a story as from Susan Colhoun, concerning transactions said to have taken place about 5 or 6 years ago; but they have not circulated nor even mentioned (if they knew) that to Mrs. Dorothy Fraser, who sent for her and adjured her to tell the whole truth, she solemnly denied every item of her story, then abroad, which accused even of the smallest immodesty.* The same denial also she made to Mrs. Hester Mount; nor that while the Stewart trial was pending, Timothy Green, esq. Mr. William McKean, and Mr. Leonard Bleecker called on the sister of Susan, Mrs. Rachel Gender, and having inquired of her concerning the matter, she told them that Susan, after she was excluded from the church, and consequently long after the date of the other insult of which she complained, had declared to her that she had never seen nor known any thing amiss of Mr. Parkinson, and that he had treated her with the kindness of a father.† Mrs. Gender has lately represented the same to Mr. McKean in the presence of Wm. W. Todd, and

* Her words to Mrs. Fraser were these: "All that Mr. Parkinson did to me was this: when I was much affected and crying, he took me by the hand and kissed me." This the accused stated himself.

† She being, as her sister states, at the time she first called on the accused, but about 13 years of age.

added, "I am persuaded that if Susan were now asked her opinion of Mr. Parkinson, she would say, I think him to be one of the best men in the world."

The same propagators have circulated a story as from Frances Stewart: but they have not circulated, that her first and principal charge, exhibited to Mrs. Hoffmire, was that a child she had, about 5 years ago, was by the accused—that this she had often and with awful appeals to God affirmed to be true; yet that, on the morning first appointed for trial on her prosecution, she trifled that charge away, saying to Mrs. Mary Montanye, who saw her as she was going to court, "I only said so to plague him;" adding, after a little pause, "I am now going to court—from that I expect to go to the State-Prison, and from that to Hell:" nor that when Messrs. Andrew Seger and John Wilson called on her and questioned her on the subject, she told them nearly the same as to her design in making the charge respecting the child; and when they asked, How then could you say so? she replied, "I do not know—but I believe the devil was in me." The reason why she denied this part of her story, and adhered to the rest is obvious; she had found out, that, being a married woman, this part of her accusation could not be admitted, while the other could.

Reporters say of Mrs. Stewart's charges, "These she, from a strong sense of compunction, preferred against Mr. Parkinson to Mrs. Hoffmire;" but they do not report that Mrs. Stewart was proved, in court, to be not only much given to lying, but also to lewdness; and that from early life;* which puts

* Mrs. Stewart having been raised in the country, was but little known to members of the church and only to a few of them at all; nor had these heard any thing amiss of her

the idea of compunction, on the alleged account, out of question ; and must destroy also, with every thinking person, all pretence for what has been said of the accused as being acquitted from the charge of adultery with her, *without trial* ; for altho' the civil law could not try that matter, and the indictment was therefore quashed ; nevertheless, the accuser being proved unworthy of credit in the one case, she is so of course in the other : and she never pretended to have any witness to the court that was quashed but herself.

It has often been said, “ If P. was not guilty why did he visit Mrs. Stewart after her expulsion from the church ? ” This is easily accounted for. Her expulsion indeed originated in a suspicion of forbidden intimacy with John Murray ; (a wicked man who frequented her house ;) yet there was no proof obtained that she was guilty, and she was expelled on account of her obstinacy—for saying that she “ had rather be put away from the church than deny that man the privilege of coming to her house : ” and although it had been rumored that, after her expulsion, she had implied that some improper liberties had been taken with her by the accused, yet this, (to Mrs. Elizabeth Tallman,) she solemnly and repeatedly denied. She also then put on all the appearances of great penitence, and interceded with Mrs. Tallman to prevail on the accused, if possible, to visit her ;—he refused to see her at her own home, but by much intreaty of Mrs. Tallman, was prevailed on to see her at Mr. Tallman's ; (next door to where she then lived ;) and after she had declared to him, as she had often done

at the time she offered to the church and *hypocritically* obtained admission. Alas ! that a church should be so imposed on.

to Mrs. Tallman before, that she had neither said nor known any thing amiss of him, he, at her particular request, had some talk with her alone; in the course of which she affected such penitence for her treatment of the church, and so much sorrow for her separation from God's people, as induced him to hope that the suspicion concerning her was unfounded, and that she was likely to be brought back to the fold of Christ. Consequently, afterwards, he occasionally visited her, as he has done and would again, other excluded persons under appearances of penitence. Subsequent circumstances, however, have proved her apparent repentance to have been only affected; and have brought to light the object of her affectation. In court it was proved, that soon after her expulsion from the church, she said "The church shall suffer for it;" (her expulsion;*) and that John Murray, being present, said "yes, and if you cannot do it I will help you."† Thus it is evident that a plot was determined on, long before the prosecution commenced; and that she assumed appearances of penitence to induce the accused to visit her, that so any charges, she might think proper to bring, might be the more plausible. Amid all her policy, however, she involved herself in this glaring inconsistency: she was frequently heard to speak in the highest terms of the accused, and at a date considerably later than the last visit (according to her own story)

* The reader is requested to recollect that throughout both the sermon and Narrative the terms *expulsion* and *exclusion*, and the phrase *put away* are used to signify *excommunication*.

† As the testimony on the Stewart trial is frequently referred to in this part of the Narrative, it is thought proper to let the public know that Mr. Sampson's report of the said trial is preserved in manuscript.

which he ever made her, she declared, as was proved in court, that “she knew no harm of him.” When she made this declaration, she possibly had a hope that the accused would yet visit her and so give additional evidence in favour of what she might lay to his charge; but when that hope was blasted, her charges (which before, in a private way, she had repeatedly stated and again denied) became public.

Reporters have circulated, by means of anonymous papers, that when Mrs. Stewart (at Mr. Tallman’s) solemnly charged Parkinson with the crimes she alleged, he “*turned as pale as ashes.*” Whether he did or not he does not know, nor will he pretend to say. And what if he had? Who does not believe that a change and even changes might take place, in the countenance of a man, while hearing himself accused of such awful crimes, and the accusations accompanied with so many and shocking appeals to God that they were true, though he should be perfectly innocent of them? But who says that his countenance thus changed? No one who asserts it has given his name. It has been reported that upwards of twenty persons were present; perhaps, including Mr. Tallman’s family and two or three females, there were; yet of these, all, except two or three, are known to assert the contrary: what those two or three, such as Bleecker and Maclay, assert we know not; Mr. Wyckoff, however, though among the decided opposers of the accused, has, even lately, declared that the assertion respecting the countenance is false—that he observed the countenance very particularly and that he saw no change in it. Distressing soever as it was to the accused that such charges should be brought against him, and thereby so much occasion given to the enemies of religion to blaspheme; he,

nevertheless, recollects to have felt a good degree of composure, in leaving the disposal of the whole matter with the Lord ; and although he verily believed that some present, particularly Mr. Maclay [pastor of Mulberry Street Church] and Mr. Loundsberry [then a member of Budd Street Church ; since excluded, and, as such, received into Mulberry Street Church] thirsted for his downfall and that of the church he serves, yet he could not but think that even they, on seeing the woman and comparing her appearance with her circumstances, must be convinced that it was unsafe, at least, to believe her.* Nor was he disappointed ; for all present, being individually interrogated, declared that they did not and could not believe her. Elder John Williams, pastor of Fayette Street Church, Mr. Maclay, pastor of Mulberry Street

* Her husband is a poor mechanic ;—Whenever the accused went to her house, (except once, which was in the afternoon, when she said she was preparing to go abroad,) he found her very meanly clad, and, generally, exhibiting a picture of distress ; he repeatedly heard her complain of the great labour and difficulty with which she obtained the necessities of life ; and which she offered as her apology for seldom attending Monday and Thursday evening meetings. Once, on hearing her so complain, the accused gave her, as an act of charity, a three or five dollar note, he does not recollect which ; yet, at the meeting at Mr. Tallman's she appeared in attire fit for any lady in the city, to appear in on a public occasion ; and to help her face, naturally swarthy and wan, she was highly painted, as she was afterward in court, and which all who had seen her in her ordinary appearance must have observed. Why all this ? Doubtless to represent herself the more likely to have been an object of temptation. And who but must believe, on considering her circumstances, that her rich apparel was either procured by prostitution, or that those who were combined with her against the church, had been at the expense of it, in order the better to answer their ends ? Are such women to be credited ? If so, where is the man who may not be destroyed by their charges ?

Church, Dr. Roswell Graves, a deacon of the First Church, were appointed a committee to draw up a suitable certificate of the opinion which they entertained of the woman and her story, and to present it to the males present for subscription. It being then late, the company, after some conversation, dissolved. The certificate, within a day or two was prepared, when all readily signed it, except Mr. Loundsberry, to whom it was not presented, and Mr. Maclay, who having heard from Mrs. Hoffnire, next day, that two other women (a Miss Hadley and a Mrs. Griffiths) had stated that the accused had been guilty of some immodesty toward them; on account of which report he hesitated; but Mr. Cornelius P. Wyckoff and Mr. Leonard Bleecker, having interrogated Miss Hadley, and Mr. John Wintringham, Mrs. Griffiths, they reported that the stories of the said women, had been essentially misrepresented; that, in fact they amounted to nothing; this report, at the house of the accused, and in the presence of Mr. Williams and others, they made to Mr. Maclay, whereupon he declared himself satisfied, and signed the certificate. A few days afterward, however, he affected another change of mind, and requested his name to be erased from the paper.*

* Of which the following is a true copy with the signatures.

“Whereas certain reports of a serious nature have gone abroad, tending to injure the character of Elder William Parkinson, pastor of the First Baptist Church in this city—and whereas such reports were originated by one Frances Stewart, and by her propagated to the injury of him the said Elder and of the cause of religion, by opening the mouths of gainsayers against the professors of christianity,—and in order that an investigation of the subject might be had,

“We whose names are hereunto subscribed, were duly appointed a committee to enquire into the subject—

Reporters proceed to say that Mrs. Stewart, on her charges becoming public, was soon abandoned of her husband ; but they do not report, that, since the trial, he has offered to return to live with her, if she would make a proper acknowledgement for her bad conduct, proved against her in court, and promise to amend her

“ Whereupon, having met, and the said parties appearing before us, the charges of the said Frances were heard, by which the said Elder was charged of having had criminal intercourse with her the said Frances—

“ The said Elder, being called upon to answer the charges of her the said Frances, did declare in a solemn manner that the charges brought against him were utterly false and unfounded.

“ The parties having withdrawn, the committee proceeded to examine the testimony of several respectable witnesses, respecting the character of the said Frances, in which they agreed that the said Frances was base and unprincipled, and that her word could not be depended on in any case—and several circumstances tending to corroborate their testimony,

“ The committee did, on mature deliberation, unanimously agree, that the charges brought against the said Elder, were founded in falsehood and misrepresentation—and we the said committee are of opinion that the said Elder ought to be acquitted from the charges brought against him.

JOHN WILLIAMS, Pastor of the Baptist Church,
Fayette Street.

ARCHIBALD MACLAY, Pastor of the Baptist
Church, Mulberry Street.

CORNELIUS P. WYCKOFF, Pastor of the North
Baptist Church, Budd Street.

JOHN BEDIENT,
SAMUEL F. RANDOLPH,
NICHOLAS B. LYON,
JOHN TIEBOUT,
JAMES DUFFIE,
WILLIAM WILLESS,
GEORGE HADLEY,
PETER CONREY,
JOHN TALLMAN,
ROSWELL GRAVES,
LEONARD BLEECKER.”

life for the future ; but that, she refusing to do so, they on that account remain separate ; and which renders it at least highly probable that she with the advice of others, contrived her stories and formed the design of a prosecution, not only to injure the church [see p. 28] but also in order to get rid of her husband ;* and that he had been persuaded to separate from her for a time, under the impression that, by a civil suit, he might recover damages.†

As an additional evidence that the accused is guilty, his enemies have abundantly circulated that, to avoid Mrs. Stewart's prosecution, he had determined to leave the city : but the circumstances which influenced him to that determination they have artfully concealed ; and which circumstances plainly prove that the determination resulted, not from any consciousness of guilt, but from ignorance of judicial pro-

* That Stewart, since the trial, proposed to return to live with his wife, upon the conditions mentioned, and that she refused, he has himself asserted to Mr. and Mrs. Tallman ; to whom also he communicated, that although at first when his wife mentioned her charges against Mr. Parkinson, he partly believed her, yet at court he became fully convinced, that her charges were totally false, and that she had raised them only to get rid of him—moreover he added that he had nothing against Mr. P. nor the church, but supposed that they had done right.

† The same project was attempted by Mr. Wintringham. After the trial for an alleged Assault and Battery on his wife, he gave out that Eliza Wintringham was no longer his wife, but his *housekeeper*, and commenced a suit for damages, to the amount of 25,000 Dolls. on a charge of *Crim. Con.* but being required to show cause of action, he could not, and was under the necessity of withdrawing the suit. How ridiculous his conduct ! On the next day after the trial, he was seen riding with his wife in a chair and helping her out of it at the door of Dr. McIntosh ; and frequently, since the trial, he has been heard to say, " I now love her (his wife) better than ever."

ceedings and advantages taken of that ignorance. The circumstances follow. On Lord's day evening March 24, 1811, Mr. John Wintringham and Dr. McIntosh called at the house of the accused, and, under pretence of the greatest friendship (he then supposing them to be his real friends) told him that a writ was said to be out, and that it would probably be served the next morning early; and, therefore, that it was expedient for him to leave his house, at least, though rather the city, until he should know, from them, how far things were intended to be carried; and if such a course of law was indeed determined on they would let him know whether it was safe for him to return to the city at all or not, and if safe to return, what arrangements would be necessary for meeting the suit. Their object has since become manifest. Even then, although at the time, unknown to the accused and the church, consultations were holding about forming the society afterwards called Zoar. This society was to be formed out of the First Church; but as this church were much united in their pastor, those malecontents who were set upon forming the new society, were aware that, under existing attachments, few would leave his ministry; the above advice, therefore was probably given, in hope that, if taken, the accused would thereby be brought under suspicion and disgrace; and consequently that the church must either discard him and be for a time without a pastor, or fall into reproach and contention in account of retaining him; in either of which events a good opportunity would be furnished to collect materials for a new church. Besides, both McIntosh and Wintringham were so enraged at some recent acts of church discipline, that scarce any thing could have been more grateful to them than to

see the church thrown into confusion and trouble.* The accused, notwithstanding their advice, had then no idea of leaving the city; nevertheless, early in the morning, he left his house and went to the house

* Not only were they among those dissatisfied at the decisions of the church on the questions relating to slavery, and the applicants for license, but Wintringham had just *narrowly* escaped exclusion on the difficulty between him and Mr. Meeks, and McIntosh was then under censure and a few days after was excommunicated. See sermon p. 36. Nevertheless, they had constantly affected so much friendship for the accused, that he had confidence in them, as being his real friends; and indeed it is ascertained, not only that they and others, who were then about to form a new church, considered him innocent of the charges of Mrs. Stewart, but also that they had made considerable calculations on obtaining him as their pastor. Mr. Lewis Judson, a member of the First Church, whom they greatly pressed to join with them, and who was at their meeting at Mr. Wintringham's the evening they signed the letter, in which they requested their dismissal, states, that after signing the said letter, it was observed in common conversation among them, "Now many will say we have left the church on account of the rumours respecting Mr. Parkinson:" whereupon, to shew that they did not give any credit to those reports, they resolved *unanimously*, to invite Mr. Parkinson to preach both at the opening of their house of worship and on the occasion of their constitution; also that on the then succeeding Lord's day, they would all go to hear him preach in Gold street. [That was the Lord's day on which Mrs. Wintringham spoke so highly of the accused to Mrs. Baker; see trial p. 51.] Mr. Wm. Hart, who was prevailed on to take a dismissal, and unite in Zoar, but whom, on account of his after opposition to their attempts to injure the First Church, they excluded, states, that Mr. Wintringham, observed to him, "We know not what Providence will do for us; it is highly probable that we shall get Mr. P. to be our pastor; and, if so, many of the members will come and join us, for the sake of sitting under his ministry." Mrs. Isabella Lee [a member of the First Church] states, that when they were persuading her to join them, she asked "Who shall we have for a preacher?"

of one of the members of the church, intending to have an interview with some of his brethren and know from them, in what manner it would be best to prepare for a legal defence. Early in the day, however, several brethren hearing of what had taken

to which Mrs. Wintringham replied, "We expect to get Mr. Parkinson; indeed there is little reason to doubt but we shall get him," &c. in this way Mrs. Lee says Mrs. W. spake to her very frequently: this as well as the conversation with Mrs. Baker, observe reader, was after the date of the last insult alleged by Mrs. Wintringham.

However, having lost all hope, that the accused would leave his situation to serve them, so long as the church remained attached to him, the expedient of advising him to run away, as they term it, was, it would seem, contrived, under the supposition that the church would then consider him guilty and cast him off; or at least, be so divided on the subject, that he would leave them, and accept the new charge; and, if so, McIntosh and Wintringham, having, as they calculated, the secret of advising him to leave the city between themselves, could easily give it such an explanation as to remove the reproach. Thus they pursued this manœuvre until they found that the church, being satisfied that the charges of Mrs. Stewart were false, had determined, if even the jury should pronounce the accused guilty, that they would retain him: then, the new society having lost all expectation of obtaining him as their pastor, and Mrs. Wintringham all her hopes of seducing him, the plan to destroy him, by her charges, was devised. However, as in this, she must hazard her own character, it was to be the last resort; and was therefore delayed, in hope that the trial on the prosecution of Mrs. Stewart, would so shake his reputation as to induce him to leave the city, or at least, so as to disgrace and divide the church; but as that trial tended rather to raise than sink him, nothing short of the last resort could sufficiently gratify the determination which McIntosh, Mr. and Mrs. Wintringham and others felt to disturb and distress the church; hence the contrivance of the meeting at McIntosh's, &c. &c. The truth of the above supposed system of intrigue, the writer is well assured, has its testimony in the consciences of those to whom it is attributed.

place, came to where he was, and, having convinced him of his error in taking the advice that had been given him, he returned with them--went to his own house, and preached in the evening as usual. This shows that the accused and his friends were then expecting and prepared to meet Mrs. Stewart's prosecution: nor had the accused, ever after, a single thought of attempting to avoid it, on account of any terrors which that prosecution alone presented. But on Thursday morning, (the accused thinks the 4th of April 1811,) Mr. Samuel Prince accompanied by Mr. Samuel F. Randolph came into his study; when Mr. Prince stated that he had been assured by one of the grand jury, [whether immediately or second handed is not recollected,] that a bill was found, or certainly would be that day, upon the accusations of Mrs. Stewart: this gave no alarm; being only what had been expected; but he (Mr. Prince) went on to state, that by the same authority he was informed that other women also, among whom, he understood, was a Miss Stevens, had appeared or were about to appear against the accused.* Now, having no idea who the women could be, and not recollecting ever to have seen a young woman by the name of Stevens, the accused observed something to this amount: "I am as innocent of the charges as either of you (speaking to Messrs. Prince and Randolph) but if women whom I have never seen nor heard of, and in such numbers, are appearing and are permitted to swear against me, there is no standing before such a combination, and I am determined to leave the city." On considering the multitude of his enemies and their great desire to have him remov-

* No base motives are ascribed to Mr. Prince.

ed, the accused felt suddenly and decidedly impressed, that a plan had been concerted to induce a considerable number of women either *respectable*, but influenced by some *ill will* either against himself or the church, or *base* and obtained by *bribery*, to appear against him ; that by multiplying prosecutions they might so distress his mind, injure his reputation and exhaust his resources, as to compel him to leave the place.* Under this impression, connected with the considerations that his usefulness here might be at an end—that probably the event was permitted, in Holy Providence, to remove him to some other place, where, in the Divine arrangements, work was assigned him, and knowing withal that his Master had said “ If they persecute you in one city flee to another,” he concluded that it would be best for him to leave his situation without suffering himself and his friends to be involved in any further trouble and expense. However, when his friends, and among them an attorney (Timothy Green esq.) assured him that all such characters would be developed in a court of justice, to their own and their instigator’s confusion and disappointment, and that his character was too well established in the church and the world to be materially affected by such allegations ; and also that flight would be esteemed, by some, as proof of guilt, and so bring disgrace upon the cause of Christ, he was convinced that it was his duty to face the storm, whatever might be the consequences. He did so ; and as all unprejudiced persons will admit, was honourably acquitted.

* That such a desire to have the accused removed from the city, was felt by many, has since been manifested, by the means that have been used to effect it. The public prosecutions having failed to answer the desired end, the next method resorted to was that cowardly and scandalous one of anony-

Reporters have circulated a story also as from Margaret Dibble; [formerly Smook;] but they do not tell, that, before the whole church, (she being a member,) she declared that she had nothing to lay

mous letters, one or more of which, for a long time, almost daily came to hand. Of these, some were on subjects and in terms too obscene and vulgar to be mentioned by any one, not totally lost to all sense of virtue and decency: yet the accused has no doubt, that they were written by persons making high pretensions to morality and religion; but couched in such language the better to conceal their authors.—Others were in a threatening tone; suggesting that the accused might expect to be waylaid and murdered in the night—or shot through a window, in his own house—or in the pulpit—or at the water, while attending to baptism—or that his house should be set on fire and he burnt in it, &c.—Others were designed to depress his spirits, by telling him of dreadful things said to have happened to some of the character they represented him to be of; also insisting that all his troubles were because he was a monstrous sinner; particularly that whereas he had lost three children, one before he came to New-York and two since, that they had been taken away, on account of some enormous crimes of which he must have been guilty. Sin is, indeed, the procuring cause of all human miseries; but does it hence follow that when individuals are visited with great trials, it is on account of some flagrant crimes? Was it on this account that Job, whom God himself pronounced “a perfect [i. e. sincere] and upright man,” had all his numerous family cut off, and that in such a sudden and remarkable manner? Is it on this account that many of the most godly in our own day are among the greatest sufferers, either in their own persons or in those of their families—some being of unsound constitutions—some idiots—some deficient, or deformed, or (by some providence) maimed, or covered with some painful and nauseous disease? How barbarous such insinuations to a man in trouble! But God, in rich mercy, supported and comforted him under all; and enabled him to preach too, notwithstanding his enemies were careful, generally, to supply him with a letter or two of the above description just before times of public labour, that they might have the greater effect—Others of those anonymous communications, were under pretence of great friendship, but giving (as they

to the charge of the pastor; that afterward, some charges, as coming from her, having gotten into circulation, Messrs. Elkanah Mead, Isaac Raqua and Nicholas B. Lyon, called on her—told her what they

would have been understood) confidential hints to the accused of what he might apprehend, and suggesting that it was expedient for him to leave the city to preserve his life, family and property. But it was all lost labour—the accused felt unmoved; assured that “the Lord of hosts was with him,—that the God of Jacob was his refuge.”

Another method taken to effect the object of removing the accused, was friendly interviews, *falsely so called*: among those who tried this method were Mr. John Rathbon, Merchant of this city, his brother, Elder David Rathbon and David Irish, mentioned p. 54: each of whom, in a separate interview, and the Messrs. Rathbon's each in private, laboured with the accused, and under pretence too of the greatest good will, persuading him to leave the city. Mr. John Rathbon, indeed, admitted that he did not believe the reports; but that, having visited Mrs Stewart and heard her accusations, he thought them to be such as must necessarily so affect the character of the accused, that he could be of no further use here; yet that the church giving him, as he had no doubt they would, a good recommendation, he might be of use elsewhere. What! the church give a good recommendation to a man whose character was so bad that they could not retain him on account of his alleged immoralities! Or did he mean that the accused was worthy of a good recommendation? If so, he was worthy of being retained by the church and it was his duty, as he told Mr. Rathbon, to continue with the people who had borne with him the heat and burden of persecution: Mr. Rathbon, like some others, it is believed, feared nothing but the reproach that must be met in going to hear a man who was thus accused. Of this strange inconsistency, however, of declaring a belief that the accused is innocent, and yet that he ought to remove, many have been guilty; but they have been, chiefly, the relations or friends of Mrs. Wintringham—of Leonard Bleecker, or of some other person deeply interested, or who have been influenced by some who were the relations or friends of those persons; hence the declaration of Joseph Winter esq. to Mr. Eldad Holmes, that he did not believe Mrs. Wintringham (though he is by marriage her

had heard, and that to them she solemnly denied having said any such things, and declared that she had neither seen nor known any thing amiss of Mr. Parkinson—that hereupon she was again permitted to uncle) nor the other women who had accused Mr. P. yet he thought it best for him to leave the city. The reason is obvious; Parkinson would then be represented as the guilty person, and those who are really so, would, in some measure, retrieve their lost reputation. Elder David Rathbon argued that the accused ought to leave the city, as it would tend to the peace of the Baptists here. A pretty argument to be sure! certain Baptists here, (by means of the slanderous reports which base individuals had propagated,) had endeavoured to destroy a brother, and whereas they had failed in the attempt, he ought now to leave the place, to avoid grieving their tender consciences! The Elder likewise argued, that it would be the interest of the accused so to do, for if he did not, there could be no question that he would be published in the minutes of all the Associations in the United States. Moreover he insinuated that the accused was in great personal danger, if he remained here—"Several men, said he, threaten hard—you are not aware of your danger—I fear the consequences will be dreadful if you stay, &c."—David Irish argued chiefly from what he said he had heard in *Taverns* and other public places, in common conversation; saying to the accused "I wish you could travel the road and hear the people talk about you as I have heard them, you would certainly quit preaching—at least you would be sure that you can not maintain your ground here." Wonderful standard indeed for trying a Gospel minister! Associations of tavern haunters, amuse themselves over their cups in talking about ill reports circulated concerning him, and, therefore, he *certainly* ought to quit preaching! It is well if Irish did not help them to a few stories on the general subject.

Whatever may have been the inducement of others, we have no doubt that Elder Rathbon and David Irish, who came to the city together, and from a great distance, acted under the influence of the committee mentioned, p. 43. see also p. 53, and the note there.

Nor is the devise of such a plan as the accused apprehended, either improbable or unprecedented. A similar combination was formed against the celebrated Mr. John Wesley, when in the state of Georgia.—As the writer quotes from memory, he will not be certain, but to

come and did come to the Lord's 'Table with the church : that after this, notwithstanding, she brought before the church the very charges she had solemnly denied, and there as solemnly denied having made any such denial : whereupon she was necessarily excluded.*

The measures which have been taken to give the above charges their designed effect, it was intended to omit, lest the mention of them should be construed into a design to expose and criminate those who were so industriously employed, in collecting, circulating and endeavouring to confirm the stories of persons whom, on other subjects, they do not themselves believe, and who, (such of them as tried the experiment) it is well known, were not believed, by a jury of their country, when under oath. Lately, however, the authors and pursuers of those measures, have exposed themselves in a pamphlet entitled the Hypocrite Unmasked. This most contemptible publication, the accused *stoops so very low* as to notice, not because of any apprehensions from its influence, (for what could he fear from the publication of reports long before made as public as they could be?) but because, rightly the best of his recollection 13 indictments were found against Mr. Wesley for attempts on the virtue of females, some of whom also were women of high standing in civil society, but influenced by their connexions to take that method to drive him away. Now, however much the writer and his brethren differ from Mr. Wesley in doctrines, they do not doubt, that he was what men call a *rigid moralist* ; yet he actually fled from the state without submitting to trial. See a History of Georgia, lately printed.

* The said Margaret asserted also to Messrs. Raqua and Mead, that she was induced to say what she did against Mr. Parkinson through the influence of Leonard Bleecker; that he had repeatedly called to see her, and followed her from place to place, pressing her to say something against her pastor, and promising her that if she would, it should be kept a secret, &c.

viewed, it serves to cast much light on the characters and conduct of those who have had the principal agency in occasioning to him and the church, so much trouble ; and to the cause of Christ so much reproach. It is ascertained, indeed, that some of them deny having any knowledge of how the publication occurred, and that they even affect sorrow on account of it ; the latter we partly believe ; but, if so, it must be because it has had an effect contrary to what they expected. The work itself, however shows whence it came : “ I have now before me,” says the writer of it, “ a manuscript, entitled Report of a committee appointed by the Baptist churches meeting in Fayette, Mulberry, Budd and Rose streets in this city,” [the church in Rose street was Zoar, now dissolved,] “ to inquire into the conduct of Mr. William Parkinson, pastor of the First Baptist church in this city, and to confer with the church relative to this subject. ‘This report which,” continues the writer, “ contains the result of the inquiries of a sub-committee, appointed to investigate the charges exhibited against Mr. Parkinson, principally constitutes the evidence on which the writer relies.” Now can any one help discovering that either the writer was himself one of the committee, or that he obtained the manuscript which he mentions, from the committee ? And surely no one will suppose that he would have presumed to print the report of the committee, or his observations upon it, and that in the place where they reside, without their consent.*

* Should the committee, hereafter, say that they had not authorized the publication ; let it be remembered that, from the face of it, the accused was compelled to believe they had ; and as they have given no notice to the public of the contrary, it appears that although ashamed to own the *paltry thing*, yet they were willing it should have full oppor-

The committee, in their labour of raking the streets for evil reports, and the means taken to circulate them, reminds us of Prov. 16. 27. "An ungodly man diggeth up evil, and in his lips there is a burning fire:" and the attempt of the *best of them*, to excuse themselves from having had any concern in the publication, we think, resembles that of Aaron to exculpate himself from being concerned in the idolatry of the Hebrews: "I," said he, "cast it" (the metal he had collected) "into the fire and out came this calf!" They cast it, (the report, composed of the stories they had collected) into the hands of some fiery scribbler, and out came this calf-like production!

If the text respecting secrets being made public, with which the author prefaces his filthy observations, mean what he supposes, it is to be feared that he and some of his associates will, one day appear to a great disadvantage.

But what ends have the committee answered by their publication? 1. They have manifested much of an envious and persecuting disposition: 2. They have drawn upon themselves much public disapprobation: 3. They have displeased many of their friends, several of whom have already been heard to exclaim, What a pity! What a shame! &c. that professors of religion should be concerned in such a publication: 4. If Susan Colhoun and Margaret Dibble might yet, by any means have survived the disgrace brought upon themselves by their own stories, the committee have rendered it impossible, having now doomed them to common ruin with Mrs. Stewart and Mrs. Wintring-

tunity of doing all it could in exciting prejudices against the accused and the church. If it did not come from the committee, let them say whence it came.

ham. But to the object of their envy and malice, they have rendered a real service. Before the publication, their insinuations led some to suppose that they had new and unheard of charges to produce; and that had they been permitted, they could have convinced the Association of the criminality of the accused; but now their budget is opened; and lo! a catalogue of stories, not only familiar in all the churches of the Association, and long before investigated and confuted in the churches immediately concerned, but even talked threadbare in the world.

The insinuation in the Hypocrite Unmasked, respecting the females in common, of the church and congregation meeting in Gold street, is too horrid to deserve any other notice, than to say, *It must sink with its author before the known respectability of the numerous families, which attend that place of worship.*

Should the reader inquire who they were that composed the committee from the churches in Fayette street, Mulberry street, Budd street, &c. as the names of them all are not recollected, he is referred to the said churches for information: it is painful, however, to know that the *several pastors* of the said churches, were of the committee. But whoever they be, their publication has certainly appeared, under all the imaginable circumstances of a *sneak*. Shame or fear, has suppressed the name, both of the writer and printer: a consciousness that it would *not sell*, suggested the expediency of *giving* it away: those who keep it for distribution, are *ashamed* to be known: [It is ascertained, however, that John Winttingham and Leonard Bleecker, esq. are among the *honoured* distributors!] and as many would not accept it *gratis*, they are getting rid of it, chiefly, by slipping it under peoples' doors or throwing it into

their yards in the *night*. Of the sub-committee, who officiated in the name of the general committee, and, as such, (painful thought!) in the name of the churches, in the *meanest of all employments*, that of inquiring after, and collecting together slanderous reports, the public are left to form their own opinion.

Of his Billingsgate production, the author of the *Hypocrite Unmasked*, has promised his readers a series of numbers: and as No. 1 was dated the first day of this year, and consists only of 12 pages, it has been expected, that, by this time, the understanding and virtue of the public would have been insulted with No. 2, that so it might have received the notice which its *demerits* might deserve in this Narrative; but as the *nuisance* has not yet appeared, and as it may possibly, like the proposed publication about the deacons, remain in its *sty*, the accused thinks proper not to wait for it any longer.* The topics, however, proposed for discussion in it, are, as appears from the close of No. 1, those which are found in, or relate to, the printed trial on the prose-

* Soon after the Wintringham trial, the public were informed through the medium of Newspapers, that a publication would *shortly* appear, in which, as was intimated, some monstrous things were to be said of the deacons of the First Baptist Church in New-York, and who were all mentioned by name. The design was easily to be seen; it was to impress strangers with the opinion, that it could and would be made to appear, that the officers of the church were base men, and unworthy of credit—that if they were so, it might be inferred that the members of the church, generally, were so; and therefore, that it might be reasonably supposed, that they had not hesitated to cover the crimes imputed to their pastor. The enemies of the church, however, knowing that they could not exhibit even a shadow of proof to support their insinuations, the publication has never appeared. But, that such people should promise and not perform excites no surprise.

ention of Mrs. Wintringham. Such of them, therefore, as are supposed to need explanation will now be considered. Most of these are contained in the testimony of Mrs. Wintringham.

The insult which she stated to have been offered to her person, is passed over, it having been determined by the jury, and being manifestly incredible from her own story. But she represents the accused,

1. As favouring church-members in gross immoralities. She instances the case of a woman who had been tried before the church, and excluded, under the charge of adultery; and states that Parkinson was a great advocate for her, and that he had spoken of her as being a christian, though guilty of that crime; thus insinuating that he would have had her continued in the church, though believing her to be guilty. 'This hundreds of the church well know to be a false representation, and designed and calculated to slander both pastor and people. The accused was indeed an advocate for her both in church meetings and in private circles, but it was, as he constantly asserted, because he believed her to be innocent; for whatever she might have been, he had never known, nor, that he recollected, ever heard any thing unfavourable to her moral character—he knew her to have respectable connexions, and supposed her to be a christian; and under these considerations could not admit the idea that she was guilty, especially, as the principal witness who appeared against her, is a person, subject at times, to partial, if not total derangement. Under these impressions he continued to consider her innocent, even after her exclusion, until she came to his house and confessed that she was guilty. And so far is he from desiring to retain immoral persons in the

church, that it is well known, by those who hear him, that, whenever his subject in preaching, or any occasion in a church meeting, has required him to express his opinion on discipline, in relation to immorality, he has uniformly asserted, that any member of a church proved to be guilty of any gross sin, ought to be immediately “put away,” and not to be considered nor treated as a christian—especially not be restored to church membership, but upon very satisfactory evidence of repentance, and that evidence continued a considerable length of time.

To confirm this representation, she proceeds to state, that the accused had told her, that he himself had been guilty of criminal connexion with two women. Strange to a wonder! She and others have represented him, as artfully acting the part of a christian and a christian minister, for the sake of money and popularity; yet here she represents him as destitute of common sense. Admitting, reader, that a young man of the world, base enough to glory in such acts, might tell such a story whether true or false; can you, can any one capable of reflection, suppose that a married man—a professor of religion, especially a preacher, whose *all*, as to this life, depends on his good character, would, if even he were guilty, make such a disclosure;* particularly, would he make it to a woman, who, according to her own story, had just been expressing her indignation against him for only touching her bosom, and also

* That a christian, having fallen into any sin, would, under a gracious conviction thereof, esteem it a duty and even a privilege to confess it, is not doubted; but in this case, the alleged confession is said to have been in order to prevail on her, to consent that he should commit the same abomination with her;—yea was accompanied with an act of violence!

signifying her apprehensions that he was guilty in the case of Mrs. Stewart? Would he, think you, as her story represents, in addition to all the rest, have chosen that very moment to make another attempt on her bosom?

It has been attempted, however, to confirm her account respecting the two women, by a certificate of Elder David Irish, representing the accused to have disclosed the same to one Elijah Shay, and that he made the same known to Irish. Seeing that these men (in some respects well classed together) endeavoured by falsehood to destroy a man innocent of their charges, the accused, in defence of himself and the church he serves, is compelled to tell the truth concerning them; that so it may be known not only how unworthy *they* are of credit, but moreover how little confidence ought to be reposed in the judgment, the proceedings and even the motives of the better class of those engaged against the accused; seeing that they have confided in such witnesses, and have concealed their faults to secure efficacy to their testimony. Elijah Shay had been (painful to relate) a Baptist preacher; originally of the Eastern Shore of Virginia.* About the year 1800, he removed to Alexandria—some time after joined the church there, by letter; kept some kind of a store, and occasionally preached. As the accused often visited and preached at Alexandria, he saw Shay several times among his hearers, and was introduced to him as a preacher: *once* also he was a few minutes

* The following lengthy account of Shay, (now a common drunkard in Alexandria) the accused is forced to give, that it may appear how he was imposed on by him; because it has been said, "If Parkinson knew him to be a bad man why did he permit him to preach in his pulpit?"

at Shay's house. In 1804 the accused removed to this city—about two years after he was informed, by a letter from a Virginia friend, that Shay was silenced and excluded from the church; also he had received a copy of the minutes of the Baltimore Association, in which Shay was mentioned as being no longer in the fellowship of the Baptists. In the summer of 1809 Shay came to this city, and fell in with Dr. McIntosh, who brought him to Mr. Samuel F. Randolph's, where the Dr. introduced him to the accused as a Southern acquaintance: the accused said that he had seen Mr. Shay before; and presently desired a private interview with him, which he had: the accused, not having expected ever to see Shay in New-York, had not particularly charged his memory with the accounts received of him, and could not recollect how he had received them; nevertheless he felt impressed that, by some means, he had been informed that Shay had been excommunicated, and that one of his crimes was drunkenness—he mentioned to him his impressions—Shay replied “Your information is certainly very incorrect; for I never was a member of the church in Alexandria—although I resided there, my membership remained in the church I first joined on the Eastern Shore:” hereupon also he exhibited certificates not only from the church of which he professed to be a member, but likewise from gentlemen of high standing in civil life, certifying his excellence of character, &c. As to drinking, he admitted that for a short time, on account of the base conduct of his wife, whom he represented as being fond of other men, he had drank too freely, but declared that he had never been drunk, and that long since, from a sense of the evil, he had abandoned the practice, and

used no ardent spirits at all.—The accused presumed that his information concerning Shay might be incorrect: nevertheless he thought it expedient not to invite him to preach: however, on leaving him, he began to reflect that he was acting without evidence, [not recollecting the letter and Association minutes received] and dealing hardly with a stranger in a strange place; he could not be satisfied, but addressed a note to Dr. McIntosh requesting that he would invite him to preach that evening. [Thursday.] He preached; and, being invited, he preached again the following Lord's day morning—The family of the accused being then on a visit to the Southward, he enjoyed the favor of board at Mr. Alexander L. Stewarts, (Broadway,) but lodged at his own house, for the convenience of being in his study evenings and mornings. He took Shay to Mr. Stewart's where he was kindly treated as an acquaintance of the accused; and learning that he was in very straitened circumstances, the accused collected, among his friends, some money for him and gave him some clothing, &c. One day, as Shay and the accused were walking through the Park, Shay mentioned his trial with his wife; whereupon (having sit down) he related, at length, the lamentable story, and the ill use that had been made of it against himself; particularly that it had given rise to reports, that he had been too familiar with other women. On hearing these things, the accused, believing him to be innocent, felt much sympathy with him; and, to comfort him under injuries, proceeded to inform him that he was not alone the object of slander—that he (the accused) had been also aspersed, but that ministers of Christ must expect these things. The accused related what, in

particular, had been said of himself; viz: that the summer after he had first been chaplain to Congress, some man in the country, an enemy to all godliness, had said to some one who was speaking highly of the accused, that he supposed Parkinson, by that time, had two or three bastards in the city; also that, at about the same time, the same man, or some other of like description had said, that he was in gaol for stealing a horse;* but that no one gave any credit to the sayings, and that they had not been heard of in the city [Washington] until the accused (after re-elected chaplain) went to the city and there mentioned them himself: the accused also related to Shay the particulars of the story of Susan Colhoun, and the evidences of its falsehood. A few days after, Shay left this city bound to the North; palming himself upon the people as he went, as an acquaintance of the accused,—as having preached for him, &c. From Albany and other places further north, he wrote to the accused several letters, (not less it is thought than eight or ten,) pressing continually for an answer. The accused, however, judged it prudent, before answering him, to write

* Why has not this report been circulated by the enemies of the accused as well as others? Because no one, asserting it, could expect to be believed: every one must know that it could be easily disproved; yea that it was impossible that a man, who was travelling much through his own and neighbouring states, could, at the same time, be in confinement. But reports which involve no such impossibility, and which it must be much more convenient for strangers and all *disinterested persons* to admit, than to investigate, have been freely propagated, even by persons who, in their own consciences, give them no credit. Thus, as of old, while some are base enough to say, "Come and let us devise devices against Jeremiah," others are deceitful enough to say "Report (only set it agoing) and we will report it." See Jer. 18. 18, and 20, 10.

to Alexandria and gain certain knowledge of his condition ; he did so, and received for answer that Shay *had joined the church there, and that he had been excluded for drunkenness and other misdemeanors* ; also a copy of the minutes of the Baltimore Association, in which he was mentioned as an *impostor*, of whom the churches were advertised. Now the accused recollected that he had seen these minutes before : and, being convinced that all the papers Shay had exhibited were forged--that he had no authority to officiate as a minister ; yea, that he was a man notoriously regardless of truth, he of course would not and did not answer one of his letters. The silence of the accused, probably, led Shay to suppose that he had heard the truth from Alexandria, and that he would communicate it to the churches on which he (Shay) was imposing ; therefore, as appears by after circumstances, that any communications from the accused might have the less effect, Shay began to circulate the stories which he had heard the accused relate as mere matters of report, as being true and as confessed to him to be true. In Oct. 1810, a man (the accused thinks by the name of Hill) who had been a member of the church in Mulberry street in this city, but had removed to the neighbourhood which Shay was then ranging, came to the city and informed his friends that a man by the name of Shay (in the opinion of the Baptists a very suspicious character) was doing much mischief in the country where he was--that he was injuring ministers, and among others Parkinson, by circulating a number of ill reports concerning him. On Lord's day morning Nov. 4. 1810, the accused preached in Mulberry street ; Mr. Hill (if that be the man's name) being present, came home with him to communicate and receive some particulars

respecting Shay: he urged the accused to write to some Northern minister an account of Shay; and Mr. Maclay (pastor of Mulberry street church) also repeatedly urged him to write, saying "He is not only disturbing the churches there, but he is doing all he can to injure your character by circulating false reports among strangers." The accused intended to write; but was prevented by other pressing avocations, until a month or more, when he received a letter from Elder Peter Thurston, then pastor of the church at Cats-kill, who had been solicited by two Northern preachers to write to Parkinson requesting him to communicate what he knew concerning Shay. In answer to him the accused wrote a full account of Shay, which was used to convince the people that Shay was an impostor.—After the trial of the accused on the prosecution of Mrs. Wintringham, was printed and circulated through the country, Shay, getting hold of it and observing in Mrs. Wintringham's testimony the alleged confession of guilt with two women, he accommodated his story to it, and said to Irish and others, "You would not believe me, but here see the same stated under oath." Recollect, reader, before you pass, that the alleged confession to Shay was after the accused had spoken to him of a report that he drank too freely, and for which he had hesitated to ask him to preach; can any one then believe that he would (if even guilty) have confessed to him crimes of a much deeper dye? However, in the following winter Irish came to New-York; and, accompanied by Elder Daniel Hall, came to the house of the accused; after much other conversation, relating, chiefly, to the crimes imputed to the accused, the charges of Mrs. Wintringham were mentioned. The ac-

caused noticed how improbable all her testimony was rendered by her story respecting the two women; to which Irish replied, "We have thought of that, but then there came a man into our country, and we believe him to be a lying man too, but then he told us the same story, and her story agreeing with his, we know not how to discredit it." The accused subjoined, "I suppose I know who that man is—he must be Elijah Shay." Irish then gave a certificate of his conversation with the accused, which was circulated, by his enemies, with great triumph; saying "How could Parkinson know who the man was before Irish mentioned his name, if he had not had a consciousness of having made such a confession to him?" How could Parkinson know who the man was! How, pray, could he help but know who he was? Had he not been told by Mr. Hill, from that neighbourhood, and repeatedly by Mr. Maclay, that Shay was there circulating evil reports concerning him? Here, reader, pause—and form your own opinion of the conduct of Mr. Maclay, who witnessed all this imposition—all this exertion to ruin a fellow creature (not to say a fellow professor) and yet would not even open his lips to correct the horrid misrepresentation.*

As it will be thought scarcely possible, that a man of Mr. Maclay's pretensions, can have been guilty of such an offence, by silence, let the public consider his offence, in the following extraordinary declaration, and which the writer leaves others to call by its proper name: in May 1812, on the floor of the Association, and surrounded by a

* It has lately been ascertained, moreover, that Irish left the certificate at the special request of the busy committee, of which Maclay was a member. See p. 44.

numerous crowd of spectators, Mr. Maclay, while endeavouring to make the impression that he and his church, in excluding from their fellowship the First Church and its pastor, had acted from the holiest motives and the most painful necessity, declared that when they passed the act, they were so affected, that “there was not a dry eye in the house ;” this, tho’ possible, was generally doubted when the declaration was made ; and members of his own church assert that they, altho’ at the time in the house, saw no weeping there ; moreover one of them asserts that, among the females, there was considerable tittering. However much some may be surprised at hearing of the above declaration, all who witnessed the manifest affectation of sorrow and crying at the Association, particularly by *Maclay* and *Irish* can easily account for it. See sermon p. 25.

But what must be your astonishment, reader, when you are informed that the said David Irish, within a few years past, had himself, by report, been under the accusations, both of *drunkenness* and *adultery*. Whether the accusations be true or not, we do not pretend to know, and are willing to abide by the decisions of the church to which he belongs, assured that they must have had access to the best means of information ; but that on account of the said accusations, he was for a considerable time silent, we have such evidence as we feel forbidden to doubt.*

* That he had been accused of being the father of an illegitimate child, and other evil things, he mentioned himself, while in this city. On having mentioned it, he added, however, that the church had discovered no disposition to believe the charges : and that if they had, he would not have acted like Parkinson,—he would have ceased preaching, until the matter had been cleared up : but did he not very well know that the church which Parkinson serves had dis-

From a certificate (a very poor one too) which he exhibited to the New-York Association, (May 1812) it appeared that, at that time, he had authority from his church to preach; but as that was of a very recent date, it was no how inconsistent with his having been lately under the imputation of the crimes mentioned, nor of his silence on that account. On the contrary, it rather served to show that such had been his circumstances; for if not, why should he, a man long in the ministry—a man who had been so often named in Association minutes as pastor of a church, and also in the Magazine published by the Massachusetts Baptist Missionary Society, as one of their missionaries—why, it is asked, should he carry with him a trifling certificate dated within a few months, shewing that *then* he had authority from his church to preach? * Of his knowledge and prudence in matters

covered nothing like a belief of the charges against him. However, as we have proof that Irish, on account of charges exhibited against him, did, for a time cease preaching, he is evidently, in this case, implicated in falsehood.

* Whether he was restored to the privilege of preaching upon evidence of *penitence*, or of *innocence*, we have not learned; if upon evidence of the former, he ought not to have been forward in accusing others; and if upon evidence of the latter, he ought to have considered, that another *might be* also falsely accused, and, therefore, to have endeavoured rather to support than to destroy him. Besides, it appears that, notwithstanding his frequent representations to the contrary, he did not even consider the accused as guilty; for, in the presence of Mr. James Hall, he expressed himself thus: "If Mr. Parkinson and the church, would only consent to let me and others, be a committee to decide the matter, I have no doubt that the result would be favorable to him, and then I could set him up, upon the walls of Zion all the way as I go home." Observe, reader, what a great man Mr. Irish is! He can sink or raise another, at pleasure, by his word! The accused, however, considers it a favor, not to have had Mr. Irish employed in rendering him that ser

of discipline, he gave, while in New-York, this remarkable specimen: Having enlisted in the war against the First Baptist Church in this city, he was much engaged in persuading members to leave it; and having been invited by the husband of a worthy sister* in the church to use his influence to prevail on her to take a dismissal, he, in the course of his endeavors to effect that purpose, said to her, and in the presence of her husband, words to this amount: “If my wife would persist in going to hear Parkinson preach, it should be the cause of our separation.”† How did this comport with the declaration of Christ Matt. 5. 32? Yet he was talked of as one pre-eminently calculated to be appointed on a committee by the Association, to determine the fate of the First Church and its pastor! Irish resides at the Cayuga Lake, about 400 miles from this city; nevertheless we have no doubt that he was specially invited‡ and that he came for the special purpose of assisting in the combination against the accused and the church he serves.§ The collections made for him in Mulberry and Fayette streets probably well compensated

vice, lest his character should have been estimated by that of his eulogist.

* Her name should be mentioned (especially as Leonard Bleecker mentioned her at court, as one who had left the church) but for the opposition of her husband.

† This, indeed, he afterward denied, on its being mentioned to him, by Elder Daniel Hall; but, as her husband was present, he is left to decide, whether his wife or Irish is to be believed.

‡ Recollect that Mr. Maclay had an acquaintance there.

§ The ostensible reason assigned for his first visit to this city—the visit during which he had the aforementioned interview with the accused, is that he came to accompany a sick man to a Doctor; but it is much more probable that he was coming and that the sick man took the opportunity of his company: be that as it may, we have abundant reason to believe, that, at the time of the Association he came by

him for his unsuccessful services ; and this publication it is hoped will teach him, in future, to take the advice of Dr. Franklin : " Mind your own business." But to return to the testimony of Mrs. Wintringham. She represents the accused

2. As having made to her professions of love. As an evidence of this, she states that the accused having preached from Cant. 2. 5, " Stay me with flagons, comfort me with apples, for I am sick of love," he accommodated the text to her. The accused did preach from the text, on a Thursday evening, and next day was at Mr. Wintringham's ; when some conversation past, as usual, respecting the sermon. But whether he accommodated the text to her, or otherwise pretended any unlawful passion for her, the reader is left to judge, while the accused affirms that, to the best of his recollection, whatever conversation past, respecting the text or sermon, was in the presence of her husband, who also took part in what was said. But let circumstancees speak ; her fondness for the accused was such, that she followed him, not only wherever she could, through the city, but even into the country, as was made to appear in court ; supposing him then to have felt the passion of love for her, which she has attributed, but which he utterly denies ; could it have been necessary, for him to resort to such measures to engage her attention, or gain her affection ? Even after she, with others, had taken a dismission from the church, to form a new society, she, as was proved in court, pursued him as before, and pressed him to go to her house—he at three successive times, as was stated by different witnesses under oath, refused, absolutely refused to com-

special agreement and engagement with the committee (or certain members of it) mentioned p. 44.

ply.*—Then she was taken sick, and on what account the public are left to judge. Having lost all hope of success, and having perhaps, undergone a change from one extreme to the other, when she a little recovered, out came her charges!

But not content with talking of professions of love to herself, she accuses of similar professions made to Mrs Brown, and Mrs. Brown also is represented, by common report, as asserting the same. Shocking above description, that married women should talk in that way of a man whom (according to their own story) all the time they say he was making those professions, they were following with the greatest attention, and admiring and extolling as a preacher, above every other. Their attention it is true, began to be talked of as capable of receiving some unfavourable construction, but he still, charitably, supposed that it might be only an expression of their great attachment to his ministry. How much credit is due to the charge of Mrs. Brown, may be concluded from the following facts. Nearly a year before the accusations

* Here, let the reader recollect, that Mrs. Phebe Baker, [No. 13 Front s't.] and Mrs. Ann Moore, [No. 17 Chatham s't.] both at the trial, testified that, to them, [to the former, on the 30th of March, and to the latter on the 4th or 5th of April, 1811,] Mrs. Wintringham had spoken of the accused in the highest terms—lamented his being persecuted as he was by Mrs. Stewart—declared that she did not believe a word of the charges against him, and gave as her reason for not believing him guilty, that she had been much in his company, and had he been a man of that character, she should have seen it; whereas she had never in her life seen any thing amiss in him; but that he had always behaved like a christian. These declarations, observe, Mrs. W. made concerning the accused, after the date of the last insult of which she complained. Also on the 3d of April, 1811, she paid a friendly visit at the house of the accused. See Trial p. 24, 51.

of Mrs. Stewart had gone abroad, Mrs. Brown had removed to Albany: when Mrs. Stewart's accusations reached that place, Mrs. Brown was *there* one of the warmest advocates of the accused, urging that she had herself been much in his company, and that she had not seen or known any thing amiss of him.* This is known to friends and foes. While the Stewart trial was pending she came to New-York—came to the house of the accused with her husband, and appeared as friendly as ever. At Mrs. Margaret Todd's (Gold street,) she related to Mrs. Todd and her daughter, that she had felt such an interest in Mr. Parkinson's favour, that, on that account more than any other, she had come to the city, hoping that she might be of some service to him as a witness. Her mother also came with her to the city, and accompanied her, once at least, to the house of the accused, apparently possessing all the friendship for him that she had ever possessed. Mrs. Brown's after opposition is to be accounted for only in this way; and which also, in a measure, accounts for the resentment of Mrs. Wintringham; they, as Mrs. Wintringham's own story shows, had long before had conversations respecting the accused, by means of which each was assured of the other's imprudence; and (having had some disagreement,) they threatened, and feared each other; and probably both were afraid that, if the matter should be agitated, the accused might state facts that would show them to have been very indiscreet: each, therefore, to accommodate

* At about that time Elder Isaac Webb, formerly of Troy, now of Albany, came to the city; and during a short interview had with him at deacon Bedient's, he observed to the accused in substance what follows: "You have at least one good friend and advocate in Albany—Mrs. Brown."

matters at home, and to weaken the influence of the accused, should he expose their foolish and forward behaviour, so arranged their stories as to throw the blame on him. That Mrs. Wintringham was an enemy to Mrs. Brown and aimed to injure her is apparent from her testimony; and that Mrs. Brown is sensible that Mrs. Wintringham's prosecution was unjust, we prove by her own words in a letter to deacon John Bedient, dated Sept. 9, 1811: "I regret exceedingly" says she, "that the church did not send for me as a witness. As to Mrs. Wintringham, she did not dare send for me: Oh Mr. Bedient, had you but sent for me, there never would have been a trial; for had I have went before the grand jury, I would have defied her to have got an indictment, and I would have proved what I should have sworn to, by Mr. Bleecker." If Mrs. Brown has said, (as represented,) that the accused ever took any improper liberties with her, or in any way endeavoured to seduce her, it is thought sufficient to state her own declarations to the contrary, contained in the letter above mentioned: her words concerning the accused are these: "I say that I have not been insulted by him with bad actions, neither have I ever, nor do I now believe that he meant to seduce me; I have been thus explicit," continues she, "that you or any member in the church, may have an opportunity, should any person attempt to say, that I ever have asserted any thing of that nature, to contradict it in my own writing; this I doubt not but you will do." Hence observe, reader, that the use of these extracts is agreeable to her own request, and so not *exposing a confidential letter*.

Here, though with the utmost reluctance, we are compelled to introduce, even the aged mother of Mrs.

Brown (Mrs. Sarah Butler) greatly to her disadvantage: yet she can have no reason to blame, either the accused or the church, but the committee [p.44] who, like Bleecker and Mc Intosh, have given abundant evidence that they cared not who they destroyed by the way, if they could but destroy Parkinson, and injure the church of which he is pastor, in the end. For although, as will presently appear, she had asserted what was not true, and although the church, on coming to the knowledge thereof, excluded her, still both they and their pastor would have scorned to publish her to the world, had not her untruth, to their injury, gone abroad under the sanction of the committee.—That committee waited on Mrs. Butler to hear what she could say against Parkinson, and they report that she told them, 'That she had sent for him--reproved him severely for improper behaviour to Susan [Mrs. Brown] and forbid him any more to come to the house; and that he replied, 'The house is not your's, madam,--it is your daughter's, and I will come as often as I please--and it is none of your business.* This the committee incorporated into their report, although Mr. Wyckoff, one of the committee objected, saying, "I have my doubts about the truth of that, for Parkinson is not in the habit of using such language." Mr. Wyckoff and two others of the committee solicited an interview with about the same number of the First Church, professedly, out of friendship, to let them see the report. What particular purpose they expected to answer by the interview is best known to themselves; but we believe that they calculated, thereby, either to excite alarm, or to gain an advantage, by something that might be said. The interview, however, was had; dea. Ni-

* Mrs. Butler lived with her son-in-law

eholas B. Lyon, dea. John Bedient and bro. Elkanah Mead, on the part of the First Church, being present. By this means the First Church came to the knowledge of what Mrs. Butler was represented to have said. Whether she had said so, and if she had, whether it was true, it was important for the church to know. Mrs. Butler and Mrs. Brown were, therefore, both cited to appear before the church--Mrs. Brown did not come : Mrs. Butler appeared before the church, and there solemnly denied ever having said any such thing. A falsehood was now manifest, but whether told by Mrs. Butler or the committee, remained to be proved : this was soon done by Mrs. Hannah Carman, who, being waited on by a committee from the church,* declared that Mrs. Butler had said the same to her that the committee had reported her to have said to them. Mrs. Butler was then necessarily, excluded from the church.

To confirm the accusations of Mrs. Wintringham, the testimony of Bleecker and Mc Intosh is introduced. To give a show of plausibility to this manufacture, the meeting at Mc Intosh's was contrived ; and which the accused ascribes chiefly, to Mc Intosh and Mrs. Wintringham ; believing that Bleecker and Mrs. Brown were designed merely as a kind of auxiliaries, and, if necessary, to be witnesses ; they having, then, a little more weight of character, than the other two. The parties being assembled,† Bleecker mentioned, as from Mrs. Wintringham, three accusations ; viz. professions of love--perversion of a text of scripture--and an attempt upon her bosom. When he had mentioned the first, the accused began to re-

* Consisting of Deacons Willess and Lyon.

† Excepting Mrs. Wintringham, who was said to be still too much indisposed to go abroad.

ply, but Mc Intosh objected, and it was concluded to let Bleecker go through without interruption—as he proceeded, the accused still signified that the charges were not true, by shaking his head. When Bleecker had finished, the accused began, preparatory to a direct denial of the three charges, to state circumstances, serving to show the great improprieties and manifest falsehoods of Mrs. Wintringham ; but was immediately stopped by Mc Intosh ; who, finding that such a disclosure would be death to their design, abruptly broke out, in about these words, “ It is mean and abominable that you should say any thing that might injure the reputation of the woman ; for any woman might form an undue attachment to a public character of your address, and so be led to some improprieties.”* The accused being much out of health and depressed in spirits, by reason of the trouble and anxiety occasioned by the Stewart trial, through which he had just passed,† and well knowing the violent temper and the malicious and mischief-making disposition of his accuser ;‡ also her ill will and that of her counsellor, Mc Intosh, against the people of Gold street, was willing to submit almost to any thing, rather than have a new difficulty in the church: therefore, as the professed object of the meeting was to effect a reconciliation, that so the church might not be troubled with the matter, he thought it expedient to omit exhibiting any char-

* Although not suspected at the time, subsequent circumstances have plainly shown, that the design on the part of Mc Intosh, at least, was to hammer out something that might be construed into an Assault and Battery.

† That trial was on Tuesday, May 7th, 1811, and the meeting at Mc Intosh’s, the following Friday.

‡ This he had learned by her treatment of Mr. Bruce, to which there is reference had in the printed trial.

ges against her : and the rather as she was no longer of the same church with himself ; also to admit, by silence, some things contrary to his own conscience ?* accordingly, to avoid the necessity of honestly and pointedly denying the three charges and some other falsehoods, and so prolonging the dispute, he made an acknowledgement, in general terms, of what he considered himself to blame in, and which, through grace, he was enabled deeply to feel ; being very sensible of his sin, in having indulged in light conversation with the accuser and her associate Mrs. Brown--in not having made that prompt opposition which he ought, to Mrs. Wintringham's forwardness, in not having given her all that caution and advice which it was his duty to have given her, and in having so long partaken with her in the privileges of the church, notwithstanding her unwarrantable attentions.† Of these things, and with much sorrow, he made an acknowledgment to the church.‡ His inducements to such forbearance and delinquency, in not exposing the failings of a woman were, a sense of

* If, however, he had known their design, which has since come to light, he would not only have honestly denied what he was falsely charged with, but would also have stated such facts respecting the accuser's forwardness as would have made both her and her friends ashamed of her cause.

† "Let him that is without sin cast the first stone." If even christians, (not to mention false professors,) who have been engaged against the accused, would take a review of all their light and unguarded expressions and actions, they would find enough to do, in lamenting and correcting their own failings, without venting their acrimony upon an afflicted brother, fallible indeed, yet wickedly persecuted.

‡ This acknowledgement like other things, has been greatly misrepresented. Bleeker has spoken of it as including the three charges of Mrs. Wintringham ; but the whole church know that they were distinctly denied, and in Bleeker's presence.

honor—an unwillingness to injure her family, and a desire to prevent trouble in the church; moreover he long believed that she had no base design; but might be under a temptation from which he hoped she would be relieved.*

Mr. Bleecker then gave a word of admonition, which was well received. All present appeared to be well satisfied. At the request of Mrs. Brown, Mr. Bleecker went to prayer. Strange that he could not recollect that, when under oath, altho' he affected to recollect all the *minutia* of the conversation!†

* That the accused must have thought very differently of her past forwardness, when he found her taking measures to be avenged of him for his neglect of her, may easily be imagined.

† To this representation of the affair at Mc Intosh's, the accused is aware, that the testimony of Bleecker and Mc Intosh stands, in part, opposed; that is, with respect to the alleged acknowledgment of Mrs. Wintringham's charges. Let the reader then consider the following things.

1. Five witnesses; viz; Mrs. Elizabeth Bedient, Mrs. Sarah Canton, Mrs. Isabella Randolph, Mr. Samuel F. Randolph, and Mr. William Phillips, all agreed, when examined under oath, that Bleecker had declared to them, that the accused, at Mc Intosh's, *had not* confessed the charges of Mrs. Wintringham, but merely some impropriety in conversation: and some of them also state, that Bleecker proceeded to say, that, on the acknowledgment made by the accused, he freely forgave him; adding, "and so would all the church if they had heard him." [Why then has Bleecker, since, so much abused the church for doing so; especially as he says that more was confessed to him than to the church?] Yet, at court, he swore that the accused *had* confessed the said charges. See trial p. 28, 47—50.

2. Several reasons unite to induce the belief, that Bleecker, in espousing the cause of Mrs. Wintringham, acted from a principle of self-defence, not being willing to hazard the consequences of provoking her resentment. Among the reasons inducing this belief are the following:

On the afternoon of the same day, (Friday,) the accused, for the benefit of his health and to spend a Lord's day with a destitute people, went to Staten-Island. On the next day, toward evening, he received a very affectionate letter from Leonard Blecker, addressing him, "Dear and afflicted Brother," and

1. According to his own testimony, he knew all the charges of Mrs. Wintringham, a week or two before the Stewart trial, nevertheless he persevered with unabated zeal in favour of the accused. Only on the Saturday before the Stewart trial occurred on Tuesday, when in conversation with Mr Todd, as they were riding, on Long Island, to procure a necessary witness, he spoke of the accused in high terms of approbation, as that he was not only a christian but also very studious, and that, possessing a mind capable of improvement, he bid fair to become a great man; notwithstanding all that had been said about him: likewise on Lord's day, only two days before the trial, he received the Lord's supper from the accused.

2. At and after the meeting at Mc Intosh's, he declared himself satisfied—also he continued to declare himself so, until Mrs. Wintringham and her husband, had resolved to prosecute; then, being compelled either to espouse her cause, or meet her opposition, he preferred the former; and having made so extraordinary a change, it was necessary, the better to account for his conduct, that he should affect a belief that the accused was guilty of the charges of Mrs. Stewart; and, being well aware, that the surest way to prevent any future exposure of his true motives and of the cause he had espoused, was so to disgrace the accused as to destroy his influence, and, if possible, to drive him from the city, he was particularly set upon effecting that object; hence his endeavours to prejudice ministers, and members of churches, of all denominations against him; hence also his clamorous rehearsal of all the stories he had heard to surrounding groups on the streets, at market-places, &c. knowing that the public opinion could not fail to have its weight with Lawyers, Judges, and even Jurors. Was he an impartial witness?

Nor is it any less evident that Mrs. Wintringham has considered him as being in her power. For

3. It has been proved that she said, she "could wind or turn him about her finger."

informing him that Mrs. Wintringham had represented her charges to her husband, and that he, believing her, was determined on a prosecution, unless the accused would immediately leave the city—that he (Bleecker) would mention the matter to some more of the friends of the accused, and that, after consulta-

4. It can be proved, that, after the meeting at Mc Intosh's Mrs. W. on hearing that Bleecker had professed to be reconciled to the accused, intimated that he must account to her for his conduct in that matter: she expressed herself in about these words: "I am astonished—I do not understand such conduct—he must come to me, and make acknowledgments." Do not such expressions imply threats? Do they not imply that she considered him in her power? In what way and to what degree he is in her power, remains to be known. People however will think: especially, as it is known, that, notwithstanding all the disgrace she is under, in the esteem both of the friends and foes of the accused, he (Bleecker) has habitually visited at her house since the trial—even lately he has been seen going in there. Is it possible that he would do so, did he not dread the consequences of provoking her displeasure? or even a cessation of her friendship? Had he, like the accused, on discovering her baseness, absolutely refused to go any more to her house, it is not improbable that she would have treated him in a similar manner.

3. Although Mc Intosh, possessing more cunning, and observing more system, arranged a story and abode by it; yet if, in the common acknowledgment made by the accused in the presence of the two men, the charges of Mrs. Wintringham were not confessed to Bleecker, who stated them and who was present during every moment of the meeting, how could they have been confessed to Mc Intosh? But that they were not confessed to Bleecker, he himself has repeatedly asserted, as appears from the united testimony of five witnesses. And altho' at court, Bleecker, in the main, agreed with Mc Intosh, yet the circumstances above mentioned, afford, at least a strong presumption that he was driven to it, by apprehensions from Mrs. W. Previous consultations also may have greatly contributed to agreement in testimony.

However, as a few have placed considerable reliance, on the opinion and testimony of Mr. Bleecker, it is necessary

tion had, they would give him their advice. On the succeeding Monday morning, the accused, overwhelmed in grief and perplexity, wrote to Bleecker the confidential answer which he had not only the *meanness* to expose, but also the *baseness* to pervert;—Yes he had the baseness to pervert the meaning of it; for he must have known and must now know, in his conscience, that the accused had no allusion in his letter

the public should know that he has asserted the following monstrous and notorious falsehood. viz: that for charges, similar to those lately reported, the accused was compelled to leave Maryland—that he had been living in adultery for ten years, and that, in Baltimore, he had indulged in that vice with any common woman of the street. That Leonard Bleecker has, in substance, asserted the above can be supported by respectable testimony. Let the acquaintances of the accused in Maryland and Virginia decide: and let them and others consider whether a man who can talk in that way, to destroy a public character, ought to be believed. Yet “Leonard Bleecker,” said Mr. Collier, “will be believed to the Eastward, before all the church,” meaning the First Baptist church in New-York. (See Appendix.) So far from being compelled to leave Maryland, the accused with much difficulty, obtained the consent of the church of which he was pastor to let him come, tho’ calculating then to tarry in New-York, only a few months; moreover, being a fourth time elected chaplain to Congress, he declined serving, and sent in his letter of resignation but a few days before he left Maryland. See Journals of Congress, for 1801, 2, 3, 4.

But, if Mr. Bleecker be such an unblemished character as some have boasted, why has he not, after so many months trial, obtained admission into Fayette street church? Many leading members of that church have, indeed, manifested great anxiety for his admission; but the reason is evident; they had greatly trumpeted his fame as one opposed to Parkinson and the First Church; but should their church refuse to receive him, on account of his being excluded from the First Church, it would be, in effect, a declaration that they have not confidence in him themselves, which must destroy his influence in the persecution. It is understood to be sure, that, when the question on receiving him was taken a ma-

to the charges of Mrs. Wintringham, as true, but to those things in which, he had acknowledged himself to blame, [see p. 66.] and to the three charges as being of such a nature, as to furnish ground for a prosecution, tho' false ; and that so, whether, in the event, he should stand or fall, he must again pass the fiery ordeal of a judicial process and the unwelcome gaze of an anxious multitude--moreover, he was particularly afflicted with the consideration of additional trouble and disgrace, likely to be occasioned in the church, which lay much upon his heart.--Now, conscious that God had, in some measure, qualified him for the gospel ministry, also that he had called him to it and owned him in it, he felt it to be his indispensable duty to persevere, to the end of life, in preaching that precious Jesus who was, even then, precious to his soul ; but supposing it not improbable, as mentioned p. 38. that these trials were designed in holy providence to remove him to labour in some other place--sensible that, in order to acceptance with christian churches, and even to gain the audience of the world, it was necessary he should have a good recommendation from the church he had been with ; and not knowing what prejudices against him, the charges of Mrs. Wintringham might have produced ; hence, supposing Mr. Bleecker to be his real friend, and knowing him to be the only member who was well enough acquainted with the circumstances, to make a just representation of them

majority were in favour of the motion ; nevertheless, as many were dissatisfied, and likely to leave the church, it was judged inexpedient to receive him ; but it is also understood that a copy of the resolution has been put into his hands. Was not this to preserve, in the best manner possible, his sinking reputation, and so his influence against the First Church and their pastor ? Possibly the above considerations may yet effect his union with that church.

to the church, he wrote to him the said letter, in which he most affectionately and fervently intreated him to use his interest with the church, to procure for him (if needed) such a letter of dismissal as would answer the necessary purposes.

As to the "Pillow Scene," (as it has been called,) no one who candidly considers the circumstances, can possibly impute to the accused, any evidence of ill design. He called at the house, in consequence of a general and pressing invitation, given him both by Mr. and Mrs. Wintringham, to stop there whenever he could, after meetings, to take some refreshment; his family being then out of the city: having called, Mrs. W. urged him to tarry until a cup of chocolate could be prepared: he, being much indisposed and considerably exhausted by the labours of the day, asked leave, in the mean time, to retire and lie down: whereupon, Mrs W. herself proposed, intreated him to accept, and then rendered that means of rest which is in question: also Mrs. Canton sat by all the time. Nevertheless, in that, as in other things, he is conscious that he acted imprudently, and without due consideration: and seeing that such things, however innocently done, may be made the occasion of so much disturbance among professors, and of so much reproach to religion, he is sensible that it is his duty in future, to avoid them; moreover, he takes this opportunity, solemnly to caution all other professors of religion to avoid them, as they regard the declarative glory of their Lord and Master in the world.

At Mrs. Wintringham's contradiction of Mrs. Canton's testimony, in relation to this and all other matters, in which she did so; as also her contradic-

tion of the testimony of other witnesses, the accused will only say, he was perfectly astonished.

Elder *John Peak*, for carrying with him, from New-York to Newbury-Port, and exhibiting among the people where he preached, the ridiculous *Caricature* of the above mentioned scene, is left to reap his reward, in the remorse of his own conscience and the disapprobation of all christians.

All that remains in relation to the printed trial, is to notice the insinuation in the *Hypocrite Unmasked*, (p. 12.) that the jury were guilty, if not of perjury, yet of dishonesty. Strange indeed! When the jury were empannelling, the counsel, on the part of the prosecution, objected to one and another until they had a pannel of which they approved. The counsel on the part of the defendant objected to no one, being willing the matter should be decided by any 12 men who were honest and of common discernment. The accused well remembers, that, during the trial, he could not recollect ever to have seen the face of any one of the jurors before: since, however, upon inquiry, he has learned that they are not only respectable citizens, but also men of superior judgement, and of considerable experience and known integrity. Could they have had any prepossession in favour of the accused? Can it be supposed that they would have violated their consciences to acquit him?*

* The words of the pamphlet are these:—"The verdict of acquittal from the charge as laid in the indictment, by no means implies a belief in the jury, of the defendant's innocence in point of fact." What then does it imply? Does the writer mean to suggest that it implies in the jury, a belief that, in point of fact, the accused was guilty? Then, as they acquitted him, they must have believed that he had in fact, taken all the liberties complained of with Mrs. Wintringham's bosom, and had been constantly, making professions of love to her, for two or three years with *her own*

Now, having considered every thing recollected to have been rumoured against him, the accused proceeds to conclude his remarks.

Remember, reader, that none of the material facts stated, depend on the word of the accused, but are all supported by other authorities ; and altho' a few things, of *secondary importance*, are stated without such support, yet they are matters, to which corroborating circumstances, give the highest probability of truth.

When you have considered the facts stated, and the authorities by which they are severally supported, ask yourself, reader, whether you are justifiable in crediting the reports concerning the accused ; and think if such self-contradictory stories, and from such suspicious characters, are to be credited, and such testimony to the contrary is to be rejected, what may, one day, be your own condition and that of others equally innocent ; being liable to similar accusations.

But even supposing, for a moment, all the allegations against the accused to be true, is it not at least evident, that the church had sufficient reasons for not believing them to be true, and so for retaining their pastor ?

That the charges against him are false, the accused might, like his accusers, make great protestations and numerous appeals to heaven ; but, persuaded that many as well as himself, have often proved persons, who are in the habit of making such appeals,

full consent and approbation. But if so, however great the defendant's guilt, what does that writer make of his " innocent female" as he calls her ? And is it not astonishing above measure, that both she and her husband have been employed in distributing the said pamphlet !! What remains to complete their folly ?

to have uttered falsehood while they have done so; and supposing that they would judge of him as he does of others, he has carefully avoided all such appeals, lest he should be suspected of lying too. And indeed, conscious that he has never in his life descended to meanness, and that he has never given any person reason to doubt his word, he is sensible that, as a man, as a professor of religion and as a minister of the gospel, he deserves to be believed. And, however he may appear disgraced, in the view of some, by the reports that have gone abroad concerning him, he now declares that he considers both himself and the church he serves, to be much more disgraced, in the view of the intelligent and christian part of the community, by the lamentable fact, that such persons as many who have been engaged against them, have ever borne--especially that some of them still bear, with them, the honourable distinction of *Baptists* in the professing world.

This Narrative and the remarks accompanying it, are laid before the public, not because the accused expects, thereby immediately, to silence all gainsayers, or to satisfy even all christians; for he is well aware that the malice of the former will prompt them to proceed still further, and that the received prejudices of the latter will, in some instances, for a time at least, remain. But because, in his conscientious opinion,

1. The declarative glory of his Lord and Master demands it.

2. It is a duty he owes to all gospel ministers; they having, in some measure, shared in the reproach brought upon their sacred office, by the wicked misrepresentations concerning one of their number.

3. The society of christians to which he belongs, and the church in particular of which he is pastor, had a right to expect it. And

4. A true and faithful record of facts relating to such an extraordinary instance of persecution, ought to be transmitted to posterity.

His principal reasons for not making some representation to the public sooner, are given, p. 24; to which may be added his desire that the gust of passion, on both sides, might have passed over, and so his statement receive from both parties, a more candid consideration.* For these reasons he has borne, in silence, not only the neglect of many whom he respects, but also the derision of poor insignificant *upstarts*, whom, yea, “whose fathers” (to use the language of Job, on a similar occasion) he “would have disdained to have set with the dogs of his flock.” Job, 30. 1.†

* It was designed, indeed, that this representation should have appeared a few weeks earlier than it does; but for which delay, it is thought a sufficient apology to observe, that, as the accused preaches, statedly, six times a week to the same people, besides preaching occasional sermons and attending to other ministerial duties, he can, of course, have but little leisure for writing.

† The accused has never thought hard of any one for neglecting him and thereby showing a non-fellowship, provided such person avowed a belief of the reports concerning him; for certainly no christian, believing these reports, could have acted otherwise: yet, even under that belief, it would have become a christian to show concern, and not triumph, as some professors have done. Neither does he blame any who have suspended their judgment, until they could obtain further satisfaction. And, sensible that, if any man whom he might believe to be guilty of such crimes as have been imputed to himself, should write to him or even speak to him, unless in a way of confession, he should esteem it an insult, he has declined all communications to his former correspondents, excepting those who, by letter or otherwise, have let him know that they do not believe him to be guilty, but retain him in full fellowship; nor does he even speak to

In his dry narrative, the accused regrets nothing so much as the indispensable exposure of the failings of so many of his poor fellow creatures; to do which, when, consistently with duty, it can be avoided, he deems the most dishonorable and detestable act of which any human being can be guilty. But of the persons alluded to, some (the baser sort,) having fabricated, and others (the more respectable,) having sanctioned and circulated false reports, to the prejudice not only of the accused, but also of the numerous church and congregation to which he ministers, he felt himself to be under the imperious necessity of doing what he so much abhors; there being no other means of preventing an imposition, both upon the present and future generations, through their falsehoods, but to make a statement of facts, which must show, to every unprejudiced mind, that the inventors of the said reports are not deserving of credit, and that their supporters have taken such measures as show that they acted from unworthy motives, or, at least, without due consideration; and therefore, that their decisions ought not to be respected. And it must be obvious to all, that such a statement could be made, only during the life of the accused and that of others who were witnesses of the facts stated.

If any intelligent and unprejudiced reader should feel his good understanding to be insulted, by the re-

any professor of any denomination, excepting, occasionally giving the time of day, unless the person first speaks to him, or has by some means assured him of remaining fellowship. Nor has he, in any instance, suffered his name to go abroad but by special request. Had he, like some, and even like certain individuals who have themselves, been under worse imputations than the accused, written abroad for accounts of revivals, &c.—he might, perhaps, have obtained the insertion of his name in some periodical publications, as well as they. But such fishing for fame he abhors.

marks with which the narrative is interspersed, that reader is requested to recollect, that those remarks were not intended for him;—his mind, it is well known, would suggest the same remarks, and, perhaps, more pertinent ones; but for readers who, either for want of discernment, or by reason of preconceived prejudices, would pass over a mere narrative of facts, without observing what they prove or imply.

If the terms used in any of the remarks are too severe, the writer must, in those instances, have departed from a rule, which he intended carefully to observe: but if any one should think them so, he is desired to turn to Matt. 12, 34 and 23, 33: John 8, 55, and Acts 13. 8--10, and he will, probably, be convinced, that they are not inconsistent with those employed, even by him who taught his disciples *not to revile*, nor with those used by the great Apostle of the gentiles, even when “filled with the Holy Ghost.”

Duty to God and his cause, having required the statement of facts now given, the writer is neither ashamed of its appearance, nor afraid of its effects; and therefore, though long since brought, through grace, to hate sin and love holiness—to abandon the world and to cast in his lot with the persecuted followers and ministers of Christ; yet, from a sense of his indwelling corruptions and daily imperfections, he hesitates not to subscribe himself, as usual,

“The chief of sinners,”

WM. PARKINSON.

APPENDIX.

NOTICE having been taken in the Narrative, [Note on p. 70.] that Leonard Bleecker, had slanderously represented the accused to have been driven from his native state, on account of bad conduct, it is thought proper to add that Archibald Maclay, and even Elder John Williams, are, by no means, innocent in that matter, as will appear from what follows. During the rumours and difficulties in 1811, deacon John Bedient, hearing that something of the kind had been said, and being desirous to ascertain what it was and upon what authority it was propagated, sought and had an interview with Messrs. Williams and Maclay, on the subject. Addressing himself to Maclay, he observed that he understood, that he [Maclay] had received some information against Mr. Parkinson, from the southward, and would thank him to say whether he had, and if so, how it came: Maclay declined giving any positive answer, but referred the matter to Mr. Williams; who, in effect, admitted the fact, but also refused to tell what it was, or how it had been communicated; which left Mr. Bedient under the full conviction, that they were willing the impression that they did, indeed, possess such information, should prevail, in all its force, against the accused; though, being themselves convinced that it was unfounded, they would not hazard the consequences of telling their stories and naming their authorities.

If the inference drawn from the above interview, an inference so unfavourable to the candour of Mr. Williams, be thought uncharitable, let the following facts be considered—facts by which the said inference is abundantly supported, and justified. During the summer of 1812, Elder Edmund J. Reis came to this city*—while here, as he first fell in with the oppositionists of the First Church and their pastor, his ears and his mind were so filled with their communications, that, as might reasonably have been expected, he remained among them during his continuance in the place.† From this, he went, by way of

* Mr. R. is well known, in New-York, by the distinction of “The French preacher.”

† In a similar manner, many other ministers, who came to the city, at about that time, were imposed on; some by communications received before they came, and others by opportunities taken, by certain persons, to converse with them as soon as they arrived; by which means, they had such representations made to them concerning the accused, as could not fail of exciting in them suspicions, at least, concerning him: if, notwithstanding, they were inclined to suspend their opinion, and to preach for the church he serves, as for other churches in the place, they were told, that, if they should preach for that church, they could not be allowed to preach for the other churches: hereupon, some refused to preach in the city at all; and others, having come to make collections, being informed that if they should preach for the First Church, they might expect no aid from the other churches, and that more was to be expected from the bounty of the other churches united, than from that of the First Church alone, yielded to the lure of money. Alas! but see 1 Tim. 6. 10. Those who acted in this way, are considered culpable in proportion to their previous acquaintance with the church which had investigated the charges against the accused, and had declared them to be unfounded; consequently the least allowance can, justly, be made for Mr. Collier; who, having been the pastor of the said church, had witnessed their knowledge and faithfulness in matters of discipline; yet even *he* should not be exposed, had not his *pretended friends* boasted of his opposition to the First Church

Baltimore, on a mission to the western country. While in Baltimore, he called at the house of Mr. Peter Levering. Mrs. L. a member of the first Baptist Church in Baltimore, inquired of him respecting the health of the accused,—the state of his church

and their pastor, as affording great evidence against them—They are called his *pretended friends* because it is well known, that, previous to this occasion for making a tool of him, they had ever spoken of him, as a preacher, in terms of contempt, and represented him as not worth hearing. Now, however, they say “The conduct of so good a man as Mr. Collier, and of one so long acquainted with the First Church, is sufficient to convince any reflecting person, that the accused must be guilty of the crimes laid to his charge, and that the church have covered them;” in justice, therefore, to himself and the church, the accused is under the disagreeable necessity of laying before the public the following instances of Mr. Collier’s inconsistency.

On his arrival in N. York he took lodgings, it is understood, with Mr. Nathaniel Smith, [Broadway.] Mr. Smith and his wife, also Nathaniel Davis, living with them, had lately taken dismissals from this church, on account of the rumours against its pastor. There, he was abundantly visited by the enemies of this church; and, as hath been gathered from a person then staying at Mr. Smith’s, Mr. Collier, while there, was receiving an almost incessant current of communication against the accused and the First Church. Notwithstanding, on a visit at Mrs. Todd’s [Gold street] he affected not to have heard, and to have determined not to hear, any thing relating to the existing troubles from either side: his determination was commended and no communication, on the subject, offered. He declared, that, from a long acquaintance with the First Church he had full confidence in them. Accompanied by deacon Bedient, he called on the accused, addressed him as a brother, and, after some friendly conversation, on being invited, he agreed to preach for him. Nevertheless, after further intercourse with the enemies of this church, he professed to have doubts, and requested an interview with some of the deacons, particularly his old and tried friends Messrs. Bedient and Duffie. The interview was had; but, strange to relate! he refused to believe them concerning matters of fact which they stated to him, and would not even give them a patient hearing—yea, added the insult of saying, “Mr. Leonard Bleeck-

and whether he had preached for him: he replied that he had not preached for him—that he had not been invited—also that he had not been introduced to him, and only to two or three of his church. “I fear, continued Mrs. L. that you got among his enemies and suffered your mind to be prejudiced against him.”

er will be believed to the eastward, before the whole church,” meaning the church under consideration. He moreover said, “If Mr. Bleecker or others, who are opposed to the church have done wrong, you ought to publish them to the world; the public will not be satisfied, nor believe you unless you do.” Surely, then, Mr. Collier can have no reason to complain of this publication respecting himself.

Of the judgment and stability of Mr. Collier, the reader is left to form his own opinion, from the following conversation had with a gentleman in this city, who is a worthy friend, both of Mr. Collier and the Gold street church, and which conversation, at particular request, he presented in writing. “I am requested,” saith he, “to give a statement in writing of the conversation I had with Rev. Wm. Collier during his last visit to New-York. To expose what has been communicated to one by a friend in confidence, is, I think, a violation of social virtue, and leads to one of the greatest mischiefs that can happen to society. But being fully convinced, that what Mr. Collier communicated to me was not in confidence, (he having communicated the same to others,) I do not hesitate to state candidly, the substance of several of the leading features of our conversation, had at two several times.

“Mr. Collier told me, that, previous to his leaving his family, he agreed with Mrs. Collier, that the best method he could pursue, on arriving at N. York, would be to take side with neither of the contending parties, but to visit both and preach to both, as Divine Providence might present occasion. With this determination he left his family. On arriving at Hartford [Conn.] his father-in-law, Mr. Robins. highly and religiously commended his determination and confirmed him in it. He arrived at New-York, and, according to his predetermination, commenced visiting all his former friends, and turning a deaf ear to all subjects of controversy. He said that the people of Gold st. commended him for his wise determination, and said to him, We are glad to see you; we intreat you to preach for us and for

“It is true,” said he, “I heard much against Mr. P. while in N.York; nevertheless, I would have preached for him had I been invited:”—“but,” added he, “Mr. P. must be a very bad man, from his own confession to Mr. Williams; or else Mr. Williams must have told me a great falsehood.”—Some time after, Mr. Wm. W. Todd, of this city, being in Baltimore, and at Mr. Leverings, Mrs. L. related to him the above conver-

those who oppose us; visit us and them, and as you came, so depart, ignorant of all our difficulties. He said he then felt more confirmed and happy in his determination, and agreed with Mr. Parkinson to preach in his pulpit on the succeeding Sabbath. But that, on visiting those who were disaffected to Gold street church, they told him that they felt a non-fellowship with Mr. Parkinson and his church, and that they should soon make their non-fellowship public; that if he [Mr. Collier] preached for Gold street, they should not feel freedom to permit him to preach for them; and, therefore, that he must take part, *for or against*. He said that all his former determinations were then shaken—that he yielded to the last representation and invitation, and informed Mr. Parkinson that he did not feel a freedom to preach in his pulpit according to appointment. I replied that, in my opinion, he had one of the best of wives, a woman capable of giving him good advice—that her father was a wise man and a peace maker, and, had he followed his first determination, confirmed by their advice and that of his Gold street friends, he would have completely triumphed over party spirit, which, at best, serves only to distress, and would have honoured his divine mission, *Preach the Gospel to every creature*: that this conduct would, ultimately, have gained the esteem of all. I added, that there was then a report in circulation, that, after his appointment to preach for Gold st. church, he had dined at a certain house with a number of the opponents of the said church, several of whom I named,—that at that meeting he had agreed to accept of a sum of money about 100 dols. and to counteract his appointment to preach for Gold st. church. I ended by observing that report said, by way of comment, that he had been purchased for 100 dols. To all this he made no direct reply; but did me the honour to observe, that he wished he had seen me previous to his counteracting his appointment to preach for Gold street church.

sation had with Mr. Reis. He observed to her, that perhaps Mr. Reis had spoken of what some of Mr. Williams' church had said—or of what Mr. Williams might have said, Mr P. was represented to have confessed to others: but she replied that she had been very particular and could not have mistaken him. Mr. Todd, after his return to New-York, took with him Mr. Thomas Cottrel, a member of the First Church—called on Mr. Williams—told him what he had heard in Baltimore, and desired him to say whether he had told Mr. Reis, that Mr. P. had, to him, made any confession of crimes: to which Mr. Williams replied, “I will answer you short, and I hope satisfactorily—I did not tell Mr. Reis that Mr. P. had made any confession to me.” “But did you not,” continued Mr. Todd, “in the course of conversation with Mr. Reis, say what might have led him to form that conclusion?” To this Mr. Williams replied, “I am not accountable for any inferences that he may have drawn from conversation.” Mr. Todd then added, “If the matter be a misrepresentation, do you not

In another conversation which I had with him on the same subject, he observed to me that he had seen and perused a copy of Mr. Parkinson's trial, and felt fully satisfied with his own conduct toward Gold street church. I told him that I desired to ask him a close question, and that, if he felt a freedom, he would give me a positive answer: I stated the question, viz: With all the information you have received, both from conversation and printed documents, on the subject of the unhappy differences existing among the Baptists in New-York, had the oppositionists of Gold street church made you the same candid declaration and invitation, Preach wherever a door is opened, visit us and them, and be determined neither to know nor feel our difficulties, would you have revoked the appointment you made with Mr. Parkinson, to preach in his pulpit? To which he replied, *I would not*. I then told him, that of his goodness I ever had a high opinion, but I feared that his pretended friends had triumphed over his weakness, to his prejudice.”

think Mr. Williams, that it is your duty to write to some one in Baltimore and correct it?" "No," said Mr. Williams, "since the Association I have determined neither to write nor say any thing on the subject."* From this statement the public are left to

* Here Mr. Williams remarked to Messrs. Cottrel and Todd, that the Association, in refusing to appoint a committee of investigation upon the case of the First Church, had acted inconsistently with themselves, in as much as on a former occasion they had appointed such a committee; viz: on the difficulty between the Fayette st. church belonging then to the Association, and the Ebenezer Baptist church, applying for admission: this he represented as a similar case; but certainly Mr. Williams, in that instance, must have spoken without consideration; for, on a little reflection, he or any one acquainted with the proceedings of Baptist Associations, must discover that the two cases materially differed. The Ebenezer church had applied for admission; in which case it is a uniform custom of an Association to appoint a committee to inquire into the origin and doctrines of a church so applying: and Mr. W. himself, who, on that occasion, moved for appointing a committee, introduced his motion by referring to that well known custom: besides, in that case there were special reasons; the Ebenezer church had been represented as holding erroneous doctrines, and, moreover, as having received a man (Mr. John Inglesby) while in a state of exclusion from the Fayette street church. But were there, in the case of the First Church, any doubts entertained by the Association as to constitution or doctrine? Or had they received a person excluded from any other church of the Association, and so given offence to a sister church? No; they had only exercised a right which every church of the Association exercises at every church meeting; that is, the right of doing their own business, without consulting sister churches. What would any other church say should the First Church presume, at any time, to interfere with her proceedings, or in any way dictate to her in measures of discipline? She would say they are busying themselves about other men's matters.

The act of the Fayette street church, in putting away Inglesby, as it was a matter of discipline, the Association had no right to call into question; nor did they: but it being reported that the Ebenezer church, the church applying

judge whether Mr. Williams has not given evidence of at least, a great want of candour and justice to the accused. Mr. Reis is going through the country,

for admission, had received the said excommunicated man, and, thereby, offended against the Fayette street church, also that they held doctrines essentially erroneous, it must be obvious to all, that the appointment of a committee, to inquire whether these obstacles to their reception really existed, was indispensable: and this committee, having found, that the Fayette street church, by their representatives (one or two of whom were of the committee) objected to receiving the said church, not only as having offended against them, in having received a man they had excluded, but also as holding, in their opinion, very erroneous sentiments, it must be no less evident, that it was necessary for the Association to appoint a committee to hear from the Fayette st. church, what the sentiments were which they imputed to the church applying for admission, also to ascertain whether the said church indeed held those sentiments; that so on report, they might be able to determine whether, provided the difficulty respecting the excluded person should be removed, they could, in point of doctrine, receive the Ebenezer church.

How and with what views, the Association acted, appears by their proceedings on the subject, of which the following is a copy.

Minutes of 1807. No. 6. "A letter was presented from the Ebenezer church in New-York, requesting admission into this Association, and referred to a committee, consisting of brethren Parkinson, Bryant, Runyan, Garniss and Wayland.—No. 8. The committee to whom was referred the letter from the Ebenezer church, reported, that they found a difficulty to exist between that church, and one of the churches in this Association, which would render the admission of the said church at present inexpedient, and recommended, that we appoint a committee out of the First church in this city, to confer with committees that may be appointed, for that purpose by the churches between whom the difficulty lies, not doubting, that by such conference, the obstacle may be removed, that so the Ebenezer church may be received at our next session."—No. 9. The Association, having concurred with the above report, appointed brethren Wm. Parkinson, Jas. Duffie and Jno. Bedient, a committee to confer with the committees which we advise

and, however innocently, no doubt mentioning the above representation, wherever interrogated on the subject, and Mr. Williams is willing the representa-

the said churches to appoint without delay, that so the conference may be had as soon as possible."

"Minutes of 1808.—No 8. "A letter was presented from the Ebenezer Baptist church in New-York, again requesting to be admitted into this Association; whereupon, the Report of the committee appointed last year, relative to said church, in the case of the Ebenezer church, having reported, that the difficulty between that people and the church in Fayette street is not removed; and being assured by their own publications as well as by other means of information, that the Ebenezer church holds several doctrines which we deem inconsistent, not only with the doctrines ever held by this Association, but also with the oracles of God, it was resolved, that under existing circumstances, the request of said church cannot be granted."

Thus it is manifest, that in the above case, the Association did in no sense, interfere with the discipline of the Fayette st. church; whereas the measure which that church and others would have had the Association to adopt, in reference to the First Church, would have been wholly respecting discipline, and so a direct attack upon her independence.

Now, although the Association, at its original formation, resolved that it would be their duty to disown any church, in their connexion, upon evidence of essential departure from the faith; and although they must necessarily do the same by any church, upon evidence of her retaining members, known to indulge in immoral practices; also by any church neglecting to investigate charges exhibited against any of her members, to the dishonor of religion in the world; nevertheless, when a church, under such circumstances, has faithfully and conscientiously investigated such charges—found them to be incredible, and reported the same to the Association, if sister churches remain dissatisfied, or if they or the Association claim the right of doing again what had been done by the church, they do in effect, call into question either her competency or her integrity, and so destroy all confidence among churches. This power, therefore, the Association, in its origin, wisely and justly disclaimed and determined never to exercise. See "The Plan, &c. of the New-York Association," at the end of this work.

tion which he himself declares to be false, should continue to be made!*

That Mr. Williams could not have had his mind disaffected toward the accused by any confession made to him, is evident not only from his own above declaration, but also from the following simple history of events. On the first or second day after the Stewart trial, Mr. Williams called at the house of the accused--congratulated him on his acquittal--and, after much friendly conversation, on leaving him, begged that he (the accused) would not think hard of any thing that had passed,† and expressed a hope that friendship would remain as usual.

On the Friday after the Stewart trial, Mr. Maclay also called at the house of the accused; and, as he resumed his former air of apparent friendship and tenderness, and solicited a visit in return, it was manifest to the accused, that he had called with a view of taking measures to have all difficulties removed. The reason was obvious: he had been disappointed in his exertions to destroy his neighbour, by means of the charges of Mrs. Stewart; and, afraid that he would expose him, he wished to prevent it, by explanation of motives and revival of intimacy. However as the accused was just preparing to take the boat for Staten-Island he had but little opportunity with him.--From that day to this, the accused has never exchanged one word with either Mr. Williams or Mr.

* Mr. Williams may justly be considered, as the Flower of all those, who have countenanced the measures taken against the accused and the First Church; and as *he* was capable of acting in the manner represented; what may not *many others* be supposed to have been capable of?

† Alluding, it was supposed, to some doubt, which, at one time, he had expressed as to the innocence of the accused, in relation to the charges of Mrs. Stewart.

Maclay, except once or twice giving the time of day, as distantly passing in the street. When could any confession to Mr. Williams have been made?

To expose the faults of any of his fellow creatures is, to the accused, a very unpleasant task, he being greatly averse to it, from a common sense of honour and humanity; but to do so in relation to Mr. Williams gives more grief than he can find language to express; for he esteems and loves him as a Brother in Christ and as a fellow labourer in his vineyard;* and therefore, while he writes these things, *sorrow fills his heart*: nevertheless, Mr. W. having been, like Barnabas, carried away with the tide of dissimulation, he must, like him, be exposed; Gal. 2. 13. The best apology the accused can make for the conduct of an offending brother, is, that many members of his church, and among those the most influential, have been very actively engaged against the First Church and their pastor, and therefore that Mr. Williams had to countenance, in some measure, their proceedings, or incur their displeasure; the effects of which, to him, might have been very serious.†

However, as the aforementioned rumours of the accused having sustained a bad character before he came to New-York, have gone abroad, it is judged expedient to subjoin the following letters, written—the two former, at particular request, to meet the said reports when they first came out, and the two latter, by way of condolence after the trials of the accused at court. The originals of them all may be

* It is not intended hereby, to imply that *no other persons* among those who have aided the wicked measures, taken to destroy the accused, are christians; nor that some among the ministers, who have done so, (at least by acquiescence and approbation) are christian ministers.

† This exposure of those concerned in making impressions unfavourable to the accused, in relation to his charac-

seen by applying to the persons to whom they were severally addressed.

The two former of these letters, were written with a design that they should be used to refute falsehood; yet, probably, not under an expectation that they would be printed; and as they were written, on a very short notice, and necessarily in great haste, that they might arrive here before the Wintringham trial, which commenced on the 2d of July, 1811, the gentlemen who wrote them, may possibly regret not having had an opportunity to revise them, previous to their being published. It is hoped, however, that they will consider the circumstances of a distant residence and the recency of the resolution that it was expedient the letters should appear, as constituting a sufficient apology for the accused and his brethren.

ter, before he came to New-York, is not only just, but, like every other exposure in the work, the result of necessity. If the reader be not convinced of this by the circumstances already related, let him consider the following.—On Saturday, March 27, 1813, the accused received, through the medium of the Post-Office, a copy of No. 1. of the Hypocrite Unmasked, inclosed in an *anonymous* note, in these words: “No. 2. will tarry until your apology for your conduct, appears, if it shall appear in any reasonable time. You will be particular to state your confession before the church. If you do not, No. 2. will, besides a *catalogue of facts that will be collected to the South.*” Now, as this note contained a copy of the labours of the committee (p. 43.) and a threat of an additional No. the accused thinks himself justifiable in supposing, that it came from the committee, or, at least, from one of their agents; and although he has no fears from No. 2. nor from any other No, nevertheless, if *anonymously* or otherwise, the committee or their agents, without contradiction, are permitted to circulate falsehood, some may be induced to credit what they say. Can then any one, in reason, disapprove of the exposure?

LETTER I.

From the Rev. Samuel Knox, of the Presbyterian denomination, formerly pastor of the presbyterian church and principal of the Academy at Frederick-Town, (Md.) and now a Professor in the College at Baltimore ; addressed to the accused.

“ Baltimore College, June 25, 1811.

“ Rev. dear Sir,

“ Your’s of the 17th inst. did not come to hand till last evening. . . .

“ Nothing, of like nature, could occasion me more astonishment than the contents of your letter, not a syllable of which had previously come to my knowledge.

“ I can truly assert, that during the six years I resided in Frederick-Town, the greater part of which time you was personally known to me, and I had frequent opportunities of attending to your ministry, and learning your character and standing with the society with which you was connected, yet neither there, nor during the time you sojourned at Washington, as chaplain to Congress,—nor in this city, where you are well known, did I ever hear the slightest insinuation against your moral or religious deportment. In your native state, (Maryland,) throughout the greater part of which I am well acquainted, I do not believe that ever calumny itself uttered a whisper to your disadvantage. As for myself, I most solemnly declare, that from all concerning you that ever came under my knowledge, I considered you as one of those whom God had, for his own service, endowed with more than a common share of his divine grace.

“ You may, therefore, judge what I feel for you

under your present situation. It must be a severe trial: but I trust, that, for the Glory of your Divine Master, and the honor of his religion, you will come forth "like gold seven times purified."

"I need not suggest to you, that all who would live a godly life, must suffer persecution—you are prepared for this. I remember during the period of my ministry at Frederick-Town, to have seen a man, seemingly in wrath and muttering to himself, leave your congregation, because you had severely inveighed against some Arminian tenet of which he was a zealous advocate: and this was the only individual in Maryland that I ever knew or heard of uttering a voice against you. This may serve to show, however, that we sometimes have enemies of those who cannot bear *the truth*. My trust is, that your present enemies, have no better plea against you than this. And, if so, I need not tell you where to look for comfort. *"Blessed are ye when men shall persecute you, and say all manner of evil against you falsely."*

"My dear sir, you will excuse the manner in which I write this. It is in great haste, in order that I may not be too late for the first mail for your city.

"As I trust that none could be more averse than I am, to palliate any voluntary violation of ministerial character, so on the other hand, do I hope that none can more feelingly sympathize with you, or any other brother, persecuted for righteousness' sake.

"I remain your's truly and affectionately, &c.

"SAMUEL KNOX.

"REV. MR. PARKINSON."

LETTER II.

From the Rev. Lewis Richards, pastor of the First Baptist Church in Baltimore; addressed to Mr. Wm. W. Todd, Merchant, of this city.

“ Baltimore, June 27th, 1811.

“ My dear friend,

“ I am sorry I was not at home when your letter was left at my house. And now I am come home, I am fearful that what I am about to write, will arrive too late to be of any service to my dear, injured brother Parkinson. I am truly sorry to find that the ungodly and false-hearted professors, are determined, if possible, by their lies, to ruin his usefulness in New-York ; but I trust they will yet be disappointed, in their diabolical, deep laid plan, to drive your pastor out of your city.

“ The manner in which I became acquainted with Mr. Parkinson, was as follows. About twenty three years ago, I used, once a month to visit and preach at Tany Town : his father and mother being professors, and living on my way, near Tany Town, I used to call at his father's house, and sometimes preached there. William Parkinson was then but a lad, and, to the best of my recollection went to school. He appeared to be a steady boy, and I observed that he used to attend family worship, when I stayed at his father's. Some time afterward he went to live with Mr. John Steel, Merchant, at Tany Town, and I often saw him at meeting. Thence Mr. Steel removed his Store to Creagar's Town, and Mr. P. went with*

** The accused, after receiving what education was supposed, by his friends, to be necessary for the common purposes of life, remained with his father, about three years, undetermined as to his future employment. Part of that time he spent in labouring on his father's farm, and part of it in teaching a school ; constantly, however, devoting a considerable share of his leisure hours, to reading and study, to which he always had a strong inclination. At about the age of 17, he determined on pursuing a mercantile life, and accordingly spent three years, in acquiring some knowledge of that business.*

him. How long Mr. Steel continued there, before he removed to this city, I cannot say. I recollect to have been once at Creagar's Town, during the time Mr. P. was there, but I do not remember ever hearing any one say that he was a wild or wicked youth, or given to dissipation in any way whatever. After Mr. Steel came to this city and Mr. P. with him,* he soon

* The accused went to Baltimore, several months before Mr. Steel, and lived with Messrs. Christopher and Robert Johnston; but when Mr. Steel commenced business in Baltimore, he prevailed on him to return to live with him. There he continued, until it was the pleasure of God, under the labours of his dear servant Elder Lewis Richards, to call him to the knowledge of himself as a sinner, and to the knowledge of Christ as "The Lord his righteousness." Hereupon, immediately, he began to have impressions exciting him to the work of the ministry: and although a sense of his ignorance, unworthiness and insufficiency, compared with the greatness of the work, caused him to think it scarcely possible that God had designed him to be employed in it; nevertheless, his impressions, on the subject, were so powerful, that in a short time, he could find no peace of mind under them, nor any means of evading or resisting them. Wherefore, sensible that he was, at least for the time being, disqualified for business, he soon came to the conclusion that it was his duty to quit it, and to relinquish any calculations he had made, of a worldly nature. And, conscious that although regeneration is the work of God *alone*, [Eph. 2. 10,] and that Spiritual Gifts for the ministry, come *only* from Christ, who hath received them according to the provisions of the covenant, and, at pleasure, confers them on those for whom they were intended; [Psal. 68. 18; Eph. 4. 8—12;] also that all perception of the spirituality of Scripture, is through the teachings of the Holy Spirit and the experience of the ways of God in providence, [1. Cor. 2. 9—14; Deut. 32. 10—11; Job 42. 5, 6,] yet that a literal knowledge of the Holy Scriptures and an acquaintance with the history of the Church and the World, which are also necessary, in the qualifications of a gospel minister, are obtained only through the use of means, he resolved, by Divine permission, to *give himself to reading*, connected with efforts to make some attainments in literature; that so, if finally constrained to engage in the public work of the

came to see me—got acquainted with my family, and regularly attended my ministry. When ever I had an opportunity to observe his conduct, (and he used almost every Lord's day to call at my house, and was as one of my own family,) I saw in him nothing improper. I can truly say that his life, for a considerable time before he made a profession of religion, was such, that our old professors used to say to their children, when given to levity, "We wish you were like P. look how steadily and regularly he attends the House of God. 'Thus much I have had to say of Mr. Parkinson's private life, that I know of, before he professed religion.

" Since Mr. P. was ordained, by Elder Jeremiah Moore and myself, I have often been at his house, in Frederick-Town, and he has often been at my house, but I can truly say, in the presence of the searcher of hearts, that I never saw any thing in his conduct that was unworthy of a gospel minister ; neither did I ever think or mistrust, that he was guilty of the sin of which some of the women in New-York have accused him. Ten years ago, I requested Mr. P. to come and preach to the people of my charge, for a month, while I took a tour to the lower parts of Virginia, and desired him to make my house his home, and to take the care of my family : I had then two daughters, women grown ; the eldest of whom was married and her husband, at that time, had gone to England on business : they informed me, on my return, that Mr. P. had behaved with the greatest *modesty, uprightness and propriety*, of any man they ever saw, during the whole time he stayed at my house.

Lord, he might not enter upon it altogether, as a *novice*. See 1 Tim. 3. 6, and 4. 13 ; also 2 Tim. 2. 15. Under this resolution he went to Frederick-Town.

I have asked my second daughter (now present) if she did not, as well as her sister, inform me that Mr. P. conducted himself as I have stated ; and she has answered, Yes, it is really true. My present wife, before I ever saw her, travelled with brother Parkinson, and put herself under his care, from her brother's house, in Jefferson county, Virginia, down to Westmoreland county, in the same state, upwards of 100 miles : he had meetings all the way : Mrs. Richards declares that no minister she ever travelled with, behaved with more cleverness and uprightness of life and conversation, than Mr. P.—Mrs. N. Levering and Miss Betsey Welch, who took a long tour with him last summer, when he was on his southern visit, say the same of our injured and persecuted friend. This is all I know of Mr. Parkinson's private or public life, since I have been acquainted with him. Poor man ! I feel for him and pity him from my heart, that such scandals should be raised upon him ; and which I can only account for in one way, viz : since he has been settled among you, the Lord has owned and blessed his labours to the conversion of many precious souls—he is envied and hated by formalists and hypocritical professors—Satan is angry that he has been instrumental in the Lord's hand, to rob him of some of his faithful servants, who are now enlisted under the banner of Christ : hence he (Satan) has set some of his servants to study a plot, designed to prevent, if possible, Parkinson's preaching from doing any more good in New-York ; but I trust the Lord, who hath hitherto been with him, will still be with and deliver him. Give my love to him, and tell him I endeavour to pray for him. I cannot add, lest this hasty scrawl should be too late for to-day's mail. Please to write me as

soon as the trial is over, as I, with many others of Mr. Parkinson's friends here, will be anxious to know how the matter shall have terminated.

“ I am your sincere friend,

“ LEWIS RICHARDS.”

LETTER III.

From Mr. George Presstman, a deacon in the First Baptist Church in Baltimore ; to the accused.

“ *Baltimore, Sept. 12th, 1811.*

“ Dear Brother in the Lord,

“ I have thought for some time past, of writing a letter to you, by way of condolence ; to let you know, that we, in this place, feel sensibly for you, under your afflictions : we would *mourn with those that mourn, and rejoice with those that rejoice.* You have many sincere friends here : indeed our knowledge of you, from your early days amongst us, when you were in the mercantile line,—your steady conduct and attendance on the preaching of the word of life, until it was the pleasure of God to *reveal his Son in you*, under the ministry of our dear pastor, who feels for you as a father—your several calls to labour among us, in your ministerial office, and the pleasure we have had in hearing you dispense the truth not only to the edification of believers and to the satisfaction of the hearers in general, but also to the lasting remembrance and effectual calling of some, before careless, are, with many other things that might be mentioned, such evidences to us, in your favour, that we could not believe an evil report against your moral character ; though circulated by men professing godliness, and even by preachers of the word. Alas, how prejudices take root in some professors ! But their words were here as idle tales,

However, notwithstanding our high opinion, and that justly grounded, we were sensible, my dear brother, that you are but a man, and subject to like infirmities with others of the human race; and therefore, that if not kept by the mighty power of God, through his sovereign grace in Christ Jesus, you would fall, and fall--for, like others, you can have no pretension to say, *When the tempter cometh he can find nothing in me*: no, "in us," alas! "that is, in our flesh, dwelleth no good thing."

We thank the God and Father of our Lord Jesus Christ for enabling you to bear up under the difficulties and distress of mind which the unhappy affair must have occasioned.--The church of God and the gospel of Christ were attacked, by the hellish rage of jealousy, aided by the hottest persecution; the ungodly venting their scoff and ridicule, and humble Christians their grief and anxiety; while you were declared to be the cause of it all! Truly "many are the afflictions of the righteous: but," blessed be God, he hath said and hath performed "the Lord delivereth him out of them all."

We feel indebted to your church, and we believe all churches do, who love the gospel and discipline of the Lord Jesus Christ, tho' some of them may have jealous teachers: yes, the perseverance of the First Church in New-York, in their steady attachment to their suffering minister and the cause of truth, deserves to be held in remembrance by all who love the gospel of the dear Redeemer. How often, alas! do persons, seemingly religious, shrink back from their duty; and, being cold in the work of God, give way to the multitude, even though they be doing evil! But not so your church; they stood forth as men, to their honour be it spoken, and to the honour of the gospel.

I have seen the trial, and wonder how a prosecution could be brought on so weak a foundation. I am sorry that so many evidences and the introduction of so many circumstances were necessary ; but perceive that such was the rage of the prosecutrix and that of her supporters, that all the means employed were necessary to invalidate her testimony.

I have heard with pleasure the letter from your faithful church : it has fully stopped the mouths of gainsayers here. We hope and pray, that the Father of Mercies, who has dispelled that dreadful storm will knit your hearts in love, more and more ; that this instance of attachment will ever prove to you and the church a source of mutual love, and that you may break the bread of life together many days. We hope that no means of the enemy will be able to effect a separation ; being persuaded that the safety of both and the honour of the cause, is a lasting union. Whoever, therefore, attempts your separation is an enemy.

My dear friend, though you have cause of thankfulness, yet not of boasting. The Lord hath done it. I hope and trust you will walk the path of humility. Let the dispute by no means enter your pulpit ; less acrimony, if possible, now than before ;—your conversation open, with a proper reserve ; but not remarkably distant. Years and gray hairs are not always wise, but let sincerity plead my cause ; who am, at this time 72 years of age—50 odd years a member of the Baptist church, a weak member indeed, yet have stood many storms, tho' none outwardly ; flesh and spirit much at variance. Though unworthy, I have enjoyed many blessings : out of three children, two have joined the church, and one grand child. Blessed be God for these mercies.

May the blessing of God the Father, Son and Holy Ghost be with you and the church you serve, is the prayer of your affectionate father as to a son.

GEORGE PRESSTMAN."

LETTER IV.

From the same, to the same.

[This letter, consists, chiefly, of matter which does not relate to the subject in question ; therefore only extracts from it are given.]

" Baltimore June 6, 1812.

" Dear brother,

" I have had thoughts for sometime past, of dropping a few lines to you, but through infirmity and one cause or another, have omitted until now.

" I saw a letter the other day, giving an account of your late Association in New-York. Alas ! that men professing godliness, can be guilty of revenge and make use of every stratagem that Satan can devise. What ! wish a committee to be appointed to investigate over again what both church and state had so minutely investigated before !

" The highly honourable and persevering christian spirit of the Gold street church, in supporting the independence of churches, will be long held in esteem and reverence, by all orderly, well-informed and well-disposed christians. What a situation should we soon be in, if every troublesome church that creeps into an Association, were to be gratified by the appointment of a committee to give them satisfaction at every turn !

" And as to you, my friend, who have been tried as with fire, yet not consumed, your attachment to the church and that of the church to you, have baffled and silenced all gainsayers. May it please that gra-

cious God, who has been your helper through trials, the most severe, even like fire itself, to cause that the "smell of fire may not rest on your garments.

"I remain, your friend and brother, in the best of bonds.
GEO. PRESSTMAN."

P. S. I feel myself weakening, for some time past, very sensibly : whether from taking cold, or natural, God only knows. I may be spared to hear you preach, if you should pass this way : I may yet see a new church, and many great mercies of God, in this place ; but I feel as if my stay will be short. Thoroughly reconciled.
G. P.

LETTER V.*.

From the Baptist Church, at Frederick-Town, in Frederick county, state of Maryland ; which shows the accused to have been in good standing, in that church, when he left his native state, to come to New-York.*

"The Church of Christ, at Frederick-Town, state of Maryland : Holding the doctrines of a Trinity in Unity ; the total depravity and entire helplessness of man, in his fallen state ; particular, eternal election ; justification by the imputed righteousness of Christ ; regeneration by the irresistible energy of the Holy Spirit ; the final perseverance of the saints, in grace, to glory ; the general resurrection of the dead ; a general judgement ; and the eternal happiness of the

* The accused joined the church at Frederick-Town, June 24, 1796, having been baptized, the Lord's day preceding, at Woodsberry, in the same county. Soon after, he was licensed to preach ; and, on Lord's day, April 1st, 1798, he was ordained, and took upon him the pastoral charge of the said church. He remained a member of that church, from the time he joined it, and the pastor of it, from the time of his ordination, until his removal to New-York.

righteous, and eternal misery of the wicked: also the ordinances of believer's baptism and the Lord's Supper. To any church of the same faith and order,

Send Greeting:—

“Dear Brethren,

“Whereas, the bearer hereof, our beloved brother, Elder William Parkinson, is about to remove from among us, to the city of New-York, and hath requested of us a letter of dismission,

“We do, hereby, certify, That he is in good standing and high esteem with us, both as a member of the church, and as a minister of the Gospel; and as such, we recommend him to your care and fellowship.—When received by you, our immediate watch-care over him will cease, but our brotherly affection for him will continue.

Done at our church-meeting,
Frederick-Town, March 15, 1806. }

MIDDLETON SMITH. *Clerk.*”



The propriety and necessity of publishing the foregoing letters, to refute the unfounded and slanderous reports, that the accused had sustained a bad character before he left Maryland, must be so obvious, that, surely, no one can have any pretence for imputing it to vanity.



COPIES of the principles upon which the NEW-YORK BAPTIST ASSOCIATION was formed, and of the rules originally adopted for the regulation of its proceedings, having become scarce, and some of the younger churches not having ever seen them, it is judged expedient and desirable that they be republish-

ed. Accordingly this opportunity is embraced, for rendering that service.

The Plan or Regulations of the New-York Baptist Association.

1. This Union of Churches shall be styled the **NEW-YORK ASSOCIATION.**

2. The articles of faith to which the Churches of this Association subscribe, in a summary way, are as follow—Three equal persons in the divine essence; eternal and personal election to holiness here and eternal life hereafter: The original guilt and total depravity of mankind; particular redemption; free justification by the imputed righteousness of Jesus Christ: efficacious and irresistible grace in regeneration; the final perseverance of the saints in grace. water baptism by immersion on a profession of repentance towards God and faith in our Lord Jesus Christ, and the eternal punishment of the wicked in as unlimited a sense as the happiness of the righteous. In fine, we approve of the Baptist confession of faith as adopted and held by the Association of Philadelphia, as happily expressing our sentiments, contained in the Holy Scriptures of divine truth; which we acknowledge as our only certain rule of faith and practice.

3. We acknowledge the power and independence of particular churches, and that no authority or jurisdiction is to be exercised over them, by this Association: nor will this Association decide in any controversy, that may arise, in any particular church. But nevertheless they deem it their duty to disown such churches, received by them, which may have essentially departed from the faith.

4. We think it necessary that such brethren be chosen to meet in this Association as are expert, knowing and judicious in the Scriptures, that thereby they may be able to administer help to enquiring minds, and give advice if applied to.

5. The meeting of the churches in this union is to be held annually in the city of New-York, unless circumstances, as to time and place, otherwise direct; and at such seasons as shall be appointed. When the

Messengers are assembled, after divine service, for the regular proceeding in business, a Moderator and Clerk shall be chosen.

6. The churches are to be received into this Association by petition ; setting forth their desire to be admitted, their faith, order and willingness to be conformable to the rules of this associated body. When it is read, and the subject ripened for a vote, the Moderator is to state the question. And if suffrage be given in favor of the question by the members present, the Moderator is to declare that such church is received ; in token of which he is to give the Messenger or Messengers the right hand of fellowship, and invite them to take their seats.

7. The churches belonging to this Association are to send letters at the time of their annual meeting addressed to the Association, mentioning the names of the Messengers and their authority to act for their churches. Also the state of the churches represented, relative to their peace and union ; their increase by baptism or otherwise ; their decrease by death, dismission or excommunication, and their total number. If any query arise, or business be proposed, it is to be inserted in the Church's letter by way of post-script.

“The above Plan, &c. having been carefully examined and corrected, was signed by the following Messengers of the churches.”

<i>Churches.</i>	<i>Messengers.</i>
<i>Scotch Plains,</i>	{ WILLIAM VAN HORNE, BENJAMIN BLACKFORD, JOHN STITES, ROBERT FITZ RANDOLPH,
<i>Oyster-Bay,</i>	{ BENJAMIN COLES, ALBERT ALBERTSON, JOHN BROOKFIELD,
<i>Morris-Town,</i>	{ MICHAEL PEARCE, BENJAMIN FOSTER, SAMUEL DODGE,
<i>1st. New-York,</i>	{ ABRAHAM CANNON, WILLIAM NORRIS, JOHN BEDIENT,

2nd. New-York, { FRANCIS VAN DYKE,
 JOSEPH STOUT,
 Canoe-Brook, ISAAC PRICE,
 Staten-Island, { ELKANAH HOLMES,
 NICHOLAS COX.

Extracted from "The Minutes of the proceedings of a convention of Baptist churches, in New-York, Oct. 19, 20, and 21, 1791, in forming the New-York Baptist Association."

In Oct. 1792, five churches were added to the above named seven: See Sermon p. 16; and the time of meeting was altered, to the last Wednesday but one in May: at which time, annually, the Association has met ever since. At the late session, however, [May 1813,] it was agreed, that henceforward, this assembly meet on THE SECOND WEDNESDAY IN MAY; and that the meeting be held alternately, with the First Church in New-York and some one of the churches belonging to the connexion, in New-Jersey. The next meeting of the New-York Baptist Association is to be held at the Baptist meeting-house, at Samptown, [N. J.] on the SECOND WEDNESDAY IN MAY, 1814, at 2 o'clock, P. M.

ERRATA.

Of these, such as might lead to any mistake, may be corrected thus:

Page 14. In the note, line 2 from the bottom, for Hanes, read Hanis.

--- 21. In the note, line 16 from the top, for debates, read debate.

--- 32. In the text, line 9 from the bottom, for April 4th, read April 7th.

--- 37. In the note containing the names of those dismissed to form Zoar, for Weeb, read Webb, and for Griffliths, read Griffiths.

N. B. The note respecting my joining the church, is, through my own inadvertency, attached to a wrong date: the time I joined the church was April 4th, 1806. See page 32.

[In the Narrative and Appendix.]

Page 10, line 1, for page 42, read p. 43.

--- 27, line 10, for court, read count,

--- 34, line 6 from the bottom, for in, read on.

--- 45, l. 10 from the top, for churches, read church.











